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Father Matthew Ricci, Chineſe Miſsionary.

V.dr Gucht Scul

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THE GENERAL HISTORY OF CHINA.

Containing a Geographical, Hiſtorical, Chronological, Political and Phyſical Deſcription of the

EMPIRE of CHINA,

Chineſe-Tartary, *Corea* and *Thibet*.

Including an Exact and Particular Account of their CUSTOMS, MANNERS, CEREMONIES, RELIGION, ARTS and SCIENCES.

The whole adorn'd with

CURIOUS MAPS, and Variety of COPPER PLATES.

Done from the *French* of

P. DU HALDE.

VOLUME *the* SECOND.

The THIRD EDITION Corrected.

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M DCC XLI.

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To the RIGHT HONOURABLE

ARTHUR ONSLOW, *Esq;*

Speaker of the HOUSE *of* COMMONS.

SIR,

AVING this Opportunity of making a publick Acknowledgment of the unmerited

Favours You have been pleaſed to confer upon me, I did not heſitate one Moment whether I ſhould lay hold of it or not; for how averſe ſoever You may be to have Your Generous and Diſintereſted Actions thus made known to the World, yet, as for my ſelf, I could not be intirely ſilent without a juſt Imputation of Ingratitude.

Nor ſhould I, on ſo fair an Occaſion, reſiſt the violent Inclination I have of

ſaying

ſaying ſomething in praiſe of Your ſuperior Abilities, however unequal I am to the Task, was not Your Character ſo well known, and ſo firmly eſtabliſhed in the World. Beſides as the arduous Station You are in is derived from the repeated Approbation of a BRITISH SENATE, founded upon a long Experience of Your Extenſive Capacity and Extraordinary Merit, ſuch an Attempt muſt be as vain as it is un-

neceſſary: For what higher Reputation can You poſſibly enjoy, than that which ariſes from the Poſſeſſion of Talents by which You ſhine ſo conſpicuouſly in that Auguſt and Venerable Aſſembly?

But, not to ſay any thing of Your Humanity, Affability, Generoſity, and other Qualities, which render You belov'd as well as admir'd, there is nothing contributes to compleat Your Character more than Your Proficiency in all

uſe-

uſeful Learning, and Your Regard for Men of Letters; for which Reaſon I imagin'd the Deſcription of a Nation ſo ſtudious as that of the CHINESE, might prove no unacceptable Preſent. Perhaps they are the only People in the World among whom Men of the loweſt, as well as the higheſt Birth, are advanc'd to Offices in the State in Proportion to their Progreſs in Literature, it being their ſettled Maxim, That the moſt eſſential Difference

rence between Man and Man lies in the Endowments of the Mind. But then it has this very remarkable Effect, that Arts and Sciences are almoſt as much neglected, as that Branch of Learning is cultivated by which they hope to make a Figure in the World: For tho' they neither want Genius nor Application, they cannot perſuade themſelves to a very anxious Purſuit after Attainments, the principal Reward of which is unpro-

unprofitable Fame. To this it is owing that tho' they may vie with our EUROPEAN Nations as to their Skill in Mechanick Arts, as the curious Manufactures imported from thence sufficiently demonstrate, yet in those of a more abstracted Nature they have not met with equal Success. Hence it is evident that the Countenance of a State is necessary for the Improvement of liberal Sciences, and that there should be pro-

per

per Encouragement for valuable Diſcoveries of every ſort, otherwiſe our Knowledge will at length be merely ſuperficial, and we ſhall by little and little return to our primitive Ignorance.

I hope, Sir, I ſhall have Your Pardon for this little Excurſion, which I made before I was well aware, being led thereto by the Nature of the Subject, and I the rather preſume You will grant it, becauſe I have formerly had

Expe-

DEDICATION.

Experience of Your Candour and great Good-Nature, which I ſhall now no longer treſpaſs upon, than to declare how much I am, with the greateſt Sincerity, Gratitude and Reſpect,

SIR,

Your moſt obedient,

moſt obliged,

and moſt faithful

humble Servant,

R. BROOKES.

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THE GENERAL HISTORY OF *CHINA*:

CONTAINING

A Geographical, Hiſtorical, Chronological, Political and Phyſical Deſcription of the Empire of China, *and* Chineſe-Tartary, *&c.*

Of the Antiquity and Extent of the Chineſe MONARCHY.

CHINA has this Advantage over all other Nations, that for 4000 Years, and upwards, it has been govern'd, almoſt without Interruption, by its own Native Princes, and with little Deviation either in Attire, Morals, Laws, Cuſtoms, or Manners, from the wiſe Inſtitutions of its firſt Legiſlators.

As the Inhabitants find within themſelves every thing neceſſary for the Convenience and Delight of Life, ſo wanting no foreign Aſſiſtance, they have always affected a Shyneſs to the Commerce of Strangers. Their Ignorance of diſtant Countries flatter'd them with the fond Perſuaſion, that they were Maſters of the whole World, that they inhabited the greateſt Part of it, and that whatever was not *China* was barba-

rous; which Prejudice, join'd to the natural Solidity of the People, has without doubt very much contributed to the conſtant Uniformity of their Manners.

Concerning the Origin of this Empire the Learned amongſt them are divided betwixt two Opinions, for they are far from reſting ſatisfied with that vulgar Chimera, which, on the Credit of ſome Apocryphal Books, places the Riſe of it in imaginary Ages before the Creation of the World: Their beſt Hiſtorians diſtinguiſh their Chronology into the Fabulous, the Doubtful, and the Certain; and all agree that the Ages preceding *Fo hi* can be reduced to no certain Standard, but ought to be looked upon as entirely fabulous.

Theſe Authors therefore conſider *Fo hi* as the Founder of their Monarchy, who about two hundred Years after the Deluge, according to the Verſion of the Seventy, reigned at firſt in the Confines of the Province of *Chen ſi*, and afterwards in the Province of *Ho nan*, which is ſituate almoſt in the Heart of the Empire, where he employed himſelf in clearing all that Tract of Land that extends to the Eaſtern Ocean.

In this Opinion are moſt of their Learned, and indeed it is ſo well ſupported by a conſtant Tradition, and the Authority of their moſt ancient Hiſtorians, that it's generally look'd upon as inconteſtable.

Other of their Authors carry their Monarchy no higher than the Reign of *Yao*, who, according to the former, was only their Fifth Emperor; but ſhould any one preſume to reduce it lower, he would not only be ridicul'd, but ſeverely chaſtiz'd, if not put to death; and for a Miſſionary to betray the leaſt Suſpicion of that kind would be ſufficient to baniſh him the Empire.

However this is certain, that *China* was inhabited above 2155 Years before the Birth of Chriſt, which is demonſtrable by an Eclipſe that happen'd that Year, as may be ſeen in the Aſtronomical Obſervations extracted

tracted from the *Chineſe* Hiſtory, and other Books in that Language, and publiſhed in 1729.

Thus for 4000 Years and more this Imperial Throne has been enjoy'd, without Interruption, by twenty two different Families, in which they reckon 234 Emperors, who reigned ſucceſſively till the Invaſion of the King of *Tartary*, who about eighty-five Years ſince made himſelf Maſter of the Crown, and has been ſucceeded by three Emperors of his Family, namely, *Chun tchi*, who reigned ſeventeen Years, *Cang hi*, who reigned ſixty-one, and *Yong tching*, who aſcended the Throne in 1722.

This Conqueſt was made with the moſt ſurprizing Facility through the Miſunderſtanding of the *Chineſe*, and the divers Factions which divided both the Court and the Empire: The greater Part of the Imperial Army was employ'd, at that time, near the Great Wall, in repulſing one of the Kings of the *Eaſtern Tartars* called *Mantcheoux*.

This Prince, in order to revenge the Injuſtice which his Subjects had received in their Trade with the *Chineſe* Merchants, and the little Regard which the Court had ſhewn to his Complaints, had entered into *Leao tong*, at the Head of a formidable Army, and begun a War which laſted ſeveral Years with various Succeſs on both Sides.

The Emperor *Tſong tching* lived with Tranquillity in his Capital, tho' he had but little Reaſon to be ſo eaſy. The unjuſt Puniſhment to which he had condemned one of his moſt conſiderable Miniſters, his exceſſive Severity, and extreme Covetouſneſs, which would not permit him to leſſen the Taxes, to eaſe the People, even at a time when there was the greateſt Scarcity, provok'd the People to revolt, and increas'd the number of Malecontents both in the Capital as well as in the Provinces.

In this Juncture a *Chineſe* of the Province of *Se tchuen*, called *Li cong tſe*, who was a bold enterprizing

Man, put himſelf at the Head of a great number of Rebels; his Army increaſed daily, and in a ſhort time he took ſeveral conſiderable Towns, conquered divers Provinces, and gain'd the Affection of the People by eaſing them of the Taxes, with which they were overburthened, and by removing ſeveral Magiſtrates, and placing in their ſtead others in whom he could confide, charging them to uſe his Subjects with Mildneſs; but on the other hand he plunder'd every City which made the leaſt Oppoſition to him, and gave the Plunder to his Soldiers.

After he had enrich'd himſelf with the Spoils of the delicious Province of *Ho nan*, he went into that of *Chen ſi*, and there took upon him the Title of Emperor, under the Name of *Tien chun*, which ſignifies, *He that obeys Heaven*, in order to perſuade the People that he was the Inſtrument which Heaven had appointed to deliver them from the Cruelty and Oppreſſion of the Miniſters.

When the Rebel found himſelf near *Peking*, and heard by ſecret Intelligence of the Factions and Diviſions that reigned among the Grandees, and being informed that the greater part of the Troops had been ſent to the Frontiers of *Tartary*, and that ſeveral of the Chief Officers, who remained in the Town, were prevailed on by his Bribes to receive him, he ſent privately a great number of his beſt Soldiers, diſguiſed like Merchants, into the Town, and gave them Mony to ſet up Shops and to trade with, that they might be ready to join him, and favour his Cauſe whenever he ſhould appear before the Walls of the Town.

The Succeſs anſwered his Expectation, for he no ſooner appeared before the Walls, but one of the Gates was opened to him, and he entered the City like a Conqueror, finding only a ſmall Reſiſtance from a few of the Emperor's faithful Soldiers: He march'd up directly to the Palace, and had forced the firſt Wall

Wall before the Emperor was acquainted with it. This unhappy Prince being informed of his Misfortune, when it was not in his Power to escape from the Fury of the Enemy, and finding himself forsaken and betray'd by his Courtiers, he retired into one of his Gardens, with his Daughter, and having first killed her with his Sabre, he hanged himself on a Tree, rather chusing to die than fall into the Hands of a rebellious Subject.

After his Death all submitted to this new Power; and the Tyrant, in order to establish himself on the Throne, put to death several great Mandarins, and exacted great Sums of Mony from others: There was none but *Ou san guey*, General of the Forces that were on the Frontiers of *Tartary*, who refused to acknowledge him Emperor. This General had a Father called *Ou*, who lived then at *Peking*, whom the new Emperor sent for, and commanded to follow him in the Expedition he was going upon.

He immediately put himself at the Head of a considerable Army, in order to reduce the *Chinese* General, who had retired into one of the Towns of *Leao tong*: After he had besieged the Town, he ordered the Father of the General to be brought before the Walls in Irons, and threaten'd the General, that if he would not submit to him, he would cut his Father's Throat before his Face.

But *Ou san guey*, preferring the Good of his Country to the filial Tenderness and Duty which he owed his Father, suffer'd him to be sacrificed, who highly extolled the Fidelity of his Son, and with an heroic Courage submitted to the Rage and Fury of the Tyrant.

This Cruelty provok'd the General to seek for Revenge; but as it was difficult for him to resist long the Efforts of the Usurper, thought by piquing the Generosity of the King of *Tartary*, he might not only be able to make a Peace with him, but also

engage him to ſuccour him with all his Forces: *Tſong te*, which was the Name of this King, provok'd by a ſecret Ambition, more than by the Bribes offer'd by the *Chineſe* General, accepted this Propoſition ſo willingly that the very ſame Day he appear'd at the Head of fourſcore thouſand Men. The Uſurper being inform'd of the Union of the *Chineſe* and *Tartarian* Armies, durſt not encounter two ſuch great Generals, but retired in haſte to *Peking*, and after he had loaded ſeveral Chariots with the choiceſt Goods of the Palace, he ſet it on fire, and fled into the Province of *Chen ſi*, where he took ſuch care to hide himſelf, that the Place of his Retreat could never be found: Altho' he made great haſte, yet part of the Plunder fell into the Hands of the *Tartarian* Soldiers.

However *Tſong te* went directly to *Peking*, where he was joyfully received, both by the Grandees and the People, whom he managed ſo dexterouſly, that they deſired him to take upon him the Government of the Empire, which he did not long enjoy, for he died ſuddenly, having only time to name *Chun tchi*, his Son, for his Succeſſor, who was but ſix Years old, leaving the Care of his Education, and the Government of the Empire, to one of his Brothers called *Amavam*.

This Prince, by Policy and Addreſs, reduced the greater Part of the Provinces, which were unwilling to ſubmit to the Yoke of the *Tartars*, and ſurrendered the Government into the Hands of his Nephew, as ſoon as he was capable of governing.

The young Emperor ſhew'd himſelf ſo able in the Art of Government, that he ſoon gain'd the Affection of his Subjects, and found the means to unite the *Chineſe* and *Tartars*, and make them as one Nation. During his Reign he maintain'd the Grandeur of the Empire, but died in the twenty-fourth Year of his Age; juſt before his Death he called his four chief Miniſters, and named *Cang hi*, one of his Sons, who

was

was then but eight Years of Age for his Succeſſor, whoſe Education he recommended to their Care.

The next Day after the Death of the Emperor *Chun tchi*, his Body being put into a Coffin, *Cang hi* was proclaimed Emperor, and aſcended the Throne, when all the Princes, Lords, prime Officers of the Army and the Crown, with the Mandarins of all the Tribunals, proſtrated themſelves at his Feet three times, and at each Proſtration ſtruck the Ground with their Foreheads, and made the nine cuſtomary Bows.

Nothing could exceed the Magnificence of the Great Court where this Ceremony was perform'd; all the Mandarins were ranged on both ſides, dreſſed in Silk Gowns flower'd with Gold in the Form of Roſes; there were fifty that carried great Umbrellas of Gold Brocade and Silk, with their Staves gilt, and were divided into two Rows, twenty-five on each ſide of the Throne; near them were thirty Officers with large Fans of Silk embroider'd with Gold, and nigh theſe laſt were twenty-eight large Standards, embroider'd with golden Stars, great Dragons, and the Figures of the New and Full Moon, with all its different Faces and Appearances, to repreſent the twenty-eight Manſions of the Heavens, and their Conjunctions and Oppoſitions with the Sun, as they appear in the Interſections of the Circles, which the Aſtronomers call the *Dragon's Head* and *Tail*; a hundred other Standards follow'd theſe, and the reſt of the Mandarins carry'd Maces, Axes, Hammers, and other Inſtruments of War or Ceremony, with Heads of Monſters and diverſe Animals.

During this Reign, which was one of the longeſt, the Emperor's Merit and Glory were not only held in Veneration thro' *Aſia*, but alſo procur'd him the Regard and Eſteem of all *Europe*: It was he that united the two *Tartaries* with *China*, and made them but one Empire, by that means bringing under his ſole Power an immenſe Country, which is not ſepa-

rated by any Lands belonging to other Potentates: As there was none but the Eaſtern *Tartars* that could give him Trouble, he, partly by Policy, and partly by Force, remov'd them three hundred Miles beyond the Great Wall, where he gave them Lands, and eſtabliſhed his own Subjects in their Places: He divided this vaſt Country into ſeveral Provinces, which were ſubmiſſive and tributary to him, and kept them in Subjection by the means of the *Lamas*, whom the *Tartars* worſhip as ſo many Divinities.

As ſoon as he had eſtabliſh'd a laſting Peace in the Empire, he recall'd from the Provinces the greater Part of the Forces that were diſperſed there, and marched them three times a Year into *Tartary*, armed with Bows, Arrows, and Scimitars, as in a warlike Expedition, making them endure great Fatigues and long Marches, and employing them to deſtroy the wild Boars, Bears, Tigers, and other Beaſts; this he did out of Policy, to keep them from Luxury and Idleneſs: The Army was oblig'd to encamp at Night, and lodge in Tents, there being neither Cities, Towns, or Villages in the *Weſtern Tartary*: The Inhabitants have no other Tenements but Tents diſpers'd over the Country, where they feed their Oxen, Horſes, and Camels; they know nothing of Plowing, ſowing of Corn, or cultivating Land, but remove their Tents from Place to Place for the Conveniency of Paſture Ground, living on Milk, Cheeſe, and what Game they can get.

Notwithſtanding all this the Emperor did not leſſen his Application to State-Affairs, but would often conſult his Miniſters under a Tent, as if it had been his Palace, governing the Empire himſelf, as the Soul that animated all the Members of ſo great a Body, not intruſting the Care of the Government either to his Miniſters or Eunuchs.

Another piece of his Policy was, eſtabliſhing Judges in the Courts of Judicature, who were half of them

them *Chineſe*, and the other half *Tartars*, deſign'd as ſo many Spies on each other; beſides, it obliged the *Tartars* to apply themſelves to Learning, in order to qualify themſelves for Employments, according to the ancient Cuſtom of the Empire.

Since the Peace which this Prince concluded with the *Muſcovites* at *Nipchou*, where the Bounds of the Empire were ſettled, the Extent of this great Kingdom is known; the Length of which from the Southern Point of the Province of *Hai nan*, to the Extremity of that Part of *Tartary* which belongs to this Empire, is upwards of nine hundred common *French* Leagues.

Cang hi dy'd towards the end of the Year 1722, leaving this flouriſhing Empire to his fourth Son, whom he named his Succeſſor ſome Hours before his Death: This young Prince aſcended the Throne, and took the Name of *Yong tching*, which ſignifies a *firm Peace*, and an *indiſſoluble Concord*: He is witty, and ſpeaks well, but too faſt, not giving time for an Anſwer; ſome think he affects it to prevent hearing any Perſuaſions to change his Reſolutions: He applies himſelf to the Affairs of his Empire, in which he is indefatigable, and is always employ'd for the Good of his People: He is as abſolute as his Father, and as much fear'd, but his Conduct is very different with regard to the Miſſionaries, who were always favour'd by his Father.

Beſides the prodigious Extent of this Empire, there are many Kingdoms which are tributary to the Emperor, as *Corea*, *Tong king*, *Cochinchina*, *Siam*, &c. which pay him a yearly Tribute, but their particular Governments have nothing in common with that of *China*; ſometimes the Emperor appoints their Kings, at leaſt confirms them: They are all very much inferior to *China*, either as to the Fertility of the Soil, the Number and Beauty of the Cities, or the Religion, Wit, Manners, and Politeneſs of the Inhabi-

tants:

tants: The *Chineſe* call them Barbarians, and avoid all Alliances with them.

China is divided into fifteen Provinces, as has been ſaid before, but it is not equally peopled; for from *Peking* to *Nan tchang*, which is the Capital of *Kiang ſi*, the People are not ſo numerous as in the Provinces of *Tche kiang*, *Kiang nan*, *Quang tong*, *Fo kien*, and ſome others, where they are ſo thick in the Highways that 'tis troubleſome Travelling; taking the whole Empire together it appears to contain more People than all *Europe*.

Altho' *Peking* is larger than *Paris*, in reſpect of the Ground it ſtands on, it hath not more than three Millions of Souls in it, which Computation is eaſily made, ſince every Head of a Family is obliged to give an Account to the Magiſtrates of the Number of his Family, their Age, and Sex.

Several things contribute to people this Country; as the Multiplicity of Wives which the *Chineſe* are allow'd; the Goodneſs of the Climate, which hath been hitherto free from the Plague; their Sobriety and good Temper; the Contempt which they have for all other Nations, which prevents their ſettling or even travelling any where; and, above all, the univerſal Peace which they enjoy.

There are in each Province a great number of Cities of the firſt, ſecond, and third Order, the greater part of which are built on the Banks of Navigable Rivers, having large Suburbs.

Beſides theſe Cities there are a multitude of Forts, Caſtles, Towns, and Villages; and ſome of the Towns, eſpecially thoſe called *Tching*, may be compared to Cities for Magnitude, Number of Inhabitants, and Trade; they are called Towns becauſe not ſurrounded with Walls, nor govern'd by particular Magiſtrates, but by thoſe of the neighbouring Cities; as, for Example, *Kin te ching*, where the fineſt Porcelaine is made, is dependant on a Town in the

Diſtrict

Diſtrict of *Jao tcheou*; and *Fo chan*, dependant on *Canton*, being but four Leagues from it.

Moſt of the Cities of *China* are alike, being all oblong Squares, and ſo contriv'd as to have, as near as poſſible, the four right Angles face the four Cardinal Points, and the Streets to face the South, in order to avoid the Sharpneſs of the North-Wind: The Walls of the Cities are generally very broad and high, and are either of Brick or ſquare Stone; behind is a Rampart of Earth, and round about it a wide Ditch, with high ſquare Towers at proper Diſtances from each other.

Every Gate is double, and has double Foldings, and between the Gates is a Place wherein to exerciſe the Soldiers: When one enters the firſt Gate, the ſecond is not to be ſeen, becauſe they are not oppoſite: Above the Gates are fine Towers, like Arſenals, and Guard-Houſes for Soldiers; and without the Gates are frequently large Suburbs, which contain near as many Inhabitants as the City.

In the moſt frequented Parts of each City you ſee one or more Towers, the Height and Architecture of which are very extraordinary; ſome of theſe Towers are nine Stories high, but none leſs than ſeven; the principal Streets of the Cities are ſtraight, but often narrow, except thoſe of the Imperial City, which are very long and wide, and mighty convenient, eſpecially for Horſes and Chariots: All the Buildings, excepting the Towers and ſome particular Edifices, are very low, and ſo cover'd and hid by the Walls of the City, that one would think they ſurrounded a Park rather than a Town.

Near moſt of the great Cities, eſpecially in the Southern Provinces, there are a multitude of Barks on both ſides of the Rivers, which are inhabited by numbers of Families who have no other Habitations, ſo that the Water is almoſt as populous as the Land.

There

There are properly but two Orders in the Empire, one of the Nobles, and the other of the People; the firſt comprehends the Princes of the Blood, the Dukes, Earls, Mandarins of Learning and Arms, thoſe that have been Mandarins formerly, but are not ſo at preſent, and the Learned who by their Studies are aſpiring to the Magiſtracy and Dignities of the Empire; the ſecond comprehends the Merchants, Tradeſmen, and Labourers. I ſhall treat of each of theſe in their Order, according to the Plan which I have preſcrib'd myſelf.

Of the Authority of the Emperor, the Seals of the Empire, the common Expences of the Palace, the Emperor's Equipage, and the Ceremony with which he goes out of his Palace.

THERE is no Monarchy more abſolute than that of *China:* The Emperor has an abſolute Authority, and the Reſpect which is paid to him is a kind of Adoration; his Words are like ſo many Oracles, and his Commands are as ſtrictly and readily executed as if they came directly from Heaven; none are admitted to ſpeak to him but on their Knees, not even his elder Brother, unleſs he commands it to be otherwiſe; nor any, but the Lords that accompany him, are allowed to ſtand before him, and to put one Knee only to the Ground when they ſpeak to him.

The ſame Honours are paid to his Officers, when they repreſent the Emperor's Perſon, and give his Orders, either as Envoys, or Mandarins of the Preſence; the ſame Honours are alſo paid to Governors when they adminiſter Juſtice, for they do not conſider who the Perſon is, but whom he repreſents; the Mandarins, the Grandees of the Court, and the

the Princes of the Blood not only proſtrate themſelves in the Preſence of the Emperor, but they do it alſo before his Chair or Throne, and every thing that is for his Uſe, kneeling down even before his Habit or his Girdle.

And tho' they are not ſo blind but they can ſee his Faults, and blame him for them, whenever he commits any which juſtly deſerve it, ſuch as Anger, Covetouſneſs, or any other ſhameful Paſſion, yet they think theſe publick Marks of Veneration for their Emperor are neceſſary to inſpire the People, by their Examples, with the Honour and Obedience which are due to his Authority; in order to this they give him the higheſt Titles, calling him, *Tien tſee, the Son of Heaven*; *Hoang ti, Auguſt and Sovereign Emperor*; *Ching hoang, Holy Emperor*; *Chao ting, Palace Royal*; *Van ſoui, Ten thouſand Years*; theſe Names, and many more of the ſame Nature, ſhew the great Reſpect which his Subjects have for him.

No Perſons, of whatever Rank or Quality, are allow'd to ride on Horſeback, or paſs in a Chaiſe before the Gate of his Palace, but are oblig'd to alight at the Place appointed for that purpoſe.

There are Days fix'd in the Week, or in the Month, wherein all the Grandees are oblig'd to appear in Ceremonial Habits, in one of the Courts of the Palace, to pay him their Homage, when, if he does not appear perſonally, they muſt proſtrate themſelves before his Throne: If he falls dangerouſly ſick it cauſes a general Alarm, in which Caſe the Mandarins of all Orders aſſemble in one of the Courts of the Palace, paſſing both Nights and Days on their Knees, in order to give a Token of their Grief, and to intreat Heaven to reſtore his Health, not regarding either the Inclemencies of the Air, or the Rigour of the Seaſon; for if the Emperor ſuffers, the whole Empire ſuffers in his Perſon, his Loſs being the only Misfortune which his Subjects dread.

In

In the middle of the Courts of the Imperial Palace there is a Path paved with large Stones, on which the Emperor walks when he goes out, and thoſe that paſs on it muſt run faſt, which is a Mark of Reſpect they obſerve when they paſs before a Perſon of Quality; but they have a particular way of Running which is very graceful, as the *Europeans* have of making a handſome Bow; the firſt Miſſionaries were oblig'd to learn that Exerciſe before they ſaluted the late Emperor upon their Arrival at *Peking*; after they had paſs'd through eight great Courts, at laſt they arriv'd at his Apartment; he was in a *Cong*, for thus they call a great Hall or Parlour that ſtands by itſelf, where the Emperor lives, which is carry'd upon Slabs of white Marble.

This *Cong* was compoſed of a Hall, in which there was a Throne, and a Chamber: He was ſitting in a *Can* or Alcove raiſed three Foot, which took up the whole Length of the Room; the *Can* was cover'd with a plain white Felt, perhaps he affected this Simplicity as being in Mourning for his Grandfather; his Habit was only of black Sattin lined with Fur of Sables, ſuch as moſt of the conſiderable Officers wear; he ſat in the *Tartarian* Faſhion, with his Legs acroſs, and they made the Imperial Salute, as is uſual when any one has Audience from this Prince.

As ſoon as any one is enter'd the Court he muſt run, in a graceful manner, till he arrives at the bottom of the Chamber which is oppoſite to the Emperor, then being in the Front on the ſame Line, he muſt ſtand a little time with both Arms extended, and after bending his Knees, bow down to the Ground three times, then riſe up again and repeat this laſt Ceremony three times, till he is commanded to advance, and kneel at the Emperor's Feet.

The Yellow is the Imperial Colour, and is forbidden every Body but the Emperor; his Veſt is cover'd with

with Dragons with five Claws, which is his Coat of Arms, none elſe daring to bear them on pain of Puniſhment: He dates his Decrees and all his publick Acts with the Years of his Reign, and the Day of the Moon; as, for Example, The ſixteenth Year of my Reign, and the ſixth of the fourth Moon.

He hath the Diſpoſal of the Lives and Fortunes of his Subjects, nor can the Viceroys, or any Sovereign Court of Judicature puniſh a Criminal with Death, if the Sentence is not firſt confirmed by the Emperor.

The Princes of the Blood-Royal have neither Power nor Credit with the People; they are ſtiled *Regulo*, and are allow'd a Palace and a Court, with Officers and a Revenue conformable to their Rank; formerly, when they were diſperſed in the Provinces, the Officers of the Crown remitted them their Revenues every three Months, that they might ſpend them as faſt as they receiv'd them, to prevent their laying up any part of them, leſt they ſhould be enabled to create Troubles, and ſow Sedition, and were forbidden upon pain of Death to move from the Place appointed them for their Reſidence; but ſince the *Tartars* have been Maſters of *China*, the Emperor obliges all the Princes to live at Court under his Care; they have alſo Houſes, Lands, and Revenues, beſide what the Emperor allows them, and improve their Money by the Induſtry of their Domeſticks, ſo that ſome of them are very rich.

The Emperor alone diſpoſes of all Places in the Empire; it is he that names the Viceroys and Governors, and diſplaces them according to their Capacities and Merit (for no Place, generally ſpeaking, is vendible in the Empire); even the Princes of the Blood don't bear that Title without his Leave, which they could not obtain if their Conduct was irregular.

It is he that chuſes which of his Sons ſhall be his Succeſſor, and if he thinks that there is none of his Family

Family capable of governing well, he names one of his Subjects, which of them he thinks is moſt proper, to ſucceed him; there have been formerly Examples of this Nature, Princes that have been remarkable for preferring the Welfare of their Subjects, to the Glory and Splendor of their own Family; nevertheleſs for theſe ſeveral laſt Ages the Emperor has choſen a Prince of his own Blood for his Succeſſor, which of them he pleaſes, provided that he hath true Merit and a Capacity to govern, otherwiſe he would loſe his Reputation, and infallibly occaſion great Diſorders; but if he prefers to the eldeſt one who has more Merit, then his Name becomes immortal: If he that hath been declared his Succeſſor with the uſual Solemnities, forbears to pay him the due Submiſſion which he ought, or commits any great Crime, he has it in his Power to exclude him from the Succeſſion, and to name another in his Place.

The late Emperor *Cang hi*, in ſuch a Caſe, depoſed one of his Sons in a very ſingular manner, the only one which he had from his lawful Wife, and whom he had declared Heir to the Crown, but afterwards ſuſpected his Fidelity: It was ſurpriſing to ſee him, who had been almoſt equal to the Emperor, now loaded with Irons; his Children and principal Officers were involved in the ſame Fate, and the publick Gazettes were immediately fill'd with Manifeſto's, by which the Emperor informed his Subjects of the Reaſons which had obliged him to act after that manner.

The Sentences of the Courts of Judicature are of no Force till ratify'd by the Emperor, but thoſe that proceed immediately from the Emperor are perpetual and irrevocable, and the Viceroys are obliged to have them regiſtred, and publiſh'd immediately in all Places of their Juriſdiction. The Power of the Prince is not limited to the Living only, but extends alſo over the Dead; for the Emperor, to recompenſe

their

their Perſonal Merit, or that of their Deſcendants, gives honourable Titles to their Memory which extend to all their Family.

The *Chineſe* have this general Notion of Government, that a State is a large Family, and that a Prince ought to have the ſame Affection for his Subjects as a Parent has for his Children, he being the common Father to them all, and they judge of him according as he obſerves this Rule; if well he is highly prais'd and valued, but if otherwiſe he is treated with the utmoſt Contempt; for the *Chineſe* ſay, *Why hath the* Tien *placed him on the Throne? Is it not to be our Parent? and therefore he ought not to make himſelf feared, but in proportion as he deſerves to be loved for his Goodneſs and Virtue:* Their Books are full of theſe Maxims.

The *Chineſe* Emperors, in order to preſerve this Reputation, are continually buſied in inquiring into the State of the Empire, and affect a Paternal Care of their People, eſpecially whenever any of the Provinces are afflicted with Calamities; the Emperor then ſhuts himſelf up in his Palace, keeps Faſt, deprives himſelf of all Pleaſures, and publiſhes Decrees to eaſe that Province of the uſual Taxes; he affects alſo to be mightily grieved at the Miſeries of his People, ſaying, *that he laments Night and Day for their Misfortune, that it wounds his Heart, and that all his Thoughts are employ'd to make them happy.* In ſhort, he makes uſe of a multitude of ſuch Expreſſions to give his Subjects Proof of his tender Affection towards them. The reigning Emperor has ordered, that whenever any of the Provinces are threatned with a Calamity a Courier ſhall immediately be ſent to him to inform him of it, that he may take Meaſures to appeaſe the Anger of *Tien*.

Notwithſtanding the great Power with which the Emperor is inveſted, the Law allows the Mandarins, whenever he commits any Faults in his Adminiſtra-

tion, to repreſent them to him in an humble manner, and to lay before him the Inconveniencies which they may occaſion in the Government; and if he ſhould have no Regard to their Repreſentations, but puniſh the Mandarin for ſo doing, the ſuffering Mandarin would receive from the People the higheſt Encomiums, and his Name would be render'd immortal: There have been ſeveral of theſe publick Martyrs in *China*, who could not be terrify'd either by Puniſhments or Death, when the Prince deviated from the Rules of a wiſe Adminiſtration.

Beſides, the Tranquillity of the Empire depends intirely upon the Application of the Prince to ſee the Laws put in Execution; for ſuch is the Genius of the *Chineſe*, that if either the Emperor or his Council were not ſteady, and attentive to the Conduct of thoſe who have Authority over the People, the Viceroys and the Mandarins, who are at a diſtance from the Court, would govern the People as they pleas'd, and become ſo many petty Tyrants in the Provinces, and Equity would ſoon be baniſh'd from the Tribunals; upon which the People, who are infinite in *China*, finding themſelves ill us'd and oppreſs'd, would begin to cabal and murmur, which would ſoon be follow'd by a general Revolt in a Province; the Riſing of one Province might, in a ſhort time, communicate itſelf to the adjoining Provinces, and the whole Empire be in a Flame in an Inſtant; for it is the Character of this Nation, that if the firſt Seeds of Rebellion are not immediately ſtifled by Authority, in a ſhort time they produce the moſt dangerous Revolutions: There have been divers Examples of this in *China*, which have taught the Emperors that their Authority is no longer ſecure than their indefatigable Watchfulneſs renders it ſo, and than they tread in the Steps of the great Princes that have preceded them.

One of the moſt conſiderable Enſigns of the Imperial Authority is that of the Seals of the Empire, which are apply'd to authoriſe all publick Acts, and all the Deciſions of the Tribunals of the Empire; the Emperor's Seal is near eight Inches ſquare, and is of a very fine Jaſper, which is a Precious Stone highly eſteem'd in *China*, and none but the Emperor is allowed to uſe it; it is call'd *Yu che*, and is taken out of the Mountain *Yn yu chan*, that is *the Mountain of the Agate Seal.*

The *Chineſe* relate ſeveral Fables concerning this Mountain, and among others, that formerly the *Fong hoang* having appear'd on this Mountain reſted upon an unhewn Stone, and that a ſkilful Lapidary having broke it in Pieces found this famous Stone of which the Seal of the Empire is made: This Bird called *Fong hoang* is the Phœnix of *China*, and is according to them the Bird of Proſperity, and the Forerunner of the Golden Age: But it has no other Exiſtence than what is found in their Books, and the chimerical Painting that is made of it.

The honorary Seals that are given to the Princes are of Gold; thoſe of Viceroys, great Mandarins or Magiſtrates of the firſt Order, are of Silver; thoſe of the inferior Mandarins or Magiſtrates are either of Braſs or Lead; they are larger or leſſer according to the Dignity of the Magiſtrates; the Characters of the Seals, ſince the *Tartars* have been in *China*, are both *Chineſe* and *Tartarian*, the Officers and Magiſtrates being both *Chineſe* and *Tartars:* When the Emperor ſends Viſitors into the Provinces to examine the Conduct of the Governors and particular Magiſtrates, he gives a Seal to each of them, and when the Seals are worn out they muſt ſend Notice of it to the Tribunals, who ſend them new ones, and take back the old ones.

The Seals which the Magiſtrates receive from the Emperor are carried before them when there are any

Ceremonies to perform, or when they go to visit Persons to whom they would shew Respect: They are carried in a golden Box by two Men, upon a kind of Litter, which goes before the Chair of the Mandarin: When he is arrived at the place where he designed, the Seal is laid on a Side-Table cover'd with a Carpet.

The Emperor of *China* is no less formidable on account of the great Revenues which he draws from the Empire, than the vast Extent of it; but it is not easy to give a just Account of them, because the annual Tribute is pay'd partly in Mony, and partly in Commodities, and they are collected from all Sorts of Land, from Salt, Silks, Stuffs, Linen and Cotton, and other Commodities; from the Ports, Customs, Barks; from the Sea, from the Forests, Royal Gardens, and Confiscations, *&c.*

The personal Tribute, which those that are from twenty to sixty Years of Age pay, amounts to immense Sums of Money, because of the great Number of Inhabitants which are in the Empire. They say that formerly there were upwards of 58000000 of Persons that paid this Tribute. In the Numbring of the People, which was made in the beginning of the Reign of the late Emperor *Cang hi*, there were found 11052872 Families, and 59788364 Men able to bear Arms, and yet neither the Princes nor Officers of the Court, nor Mandarins, nor the Soldiers who have served and have been discharg'd, nor the Licentiates, the Doctors, the Bonzes, nor young Persons under twenty Years of Age, nor the great Multitudes that live in Barks either on the Rivers or on the Sea, are comprehended in this Number. The Number of Bonzes exceeds 1000000, of which there are 2000 unmarried at *Peking*; besides that there are 350000 more in the Idol Temples in divers Places, who are settled by the Emperor's Patents; the Number of Batchelors alone are about 90000.

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There are beſides 10000 Barks belonging to the Emperor, which are employ'd to bring to Court the Tribute of Rice, Stuffs, Silks, &c. The Emperor receives annually 40155490 Sacks of Rice, Wheat, and Millet, each Sack weighing 120 Pound; 1315937 Loaves of Salt, each Loaf weighing 50 Pound; 210470 Sacks of Beans, and 22598597 Bundles of Straw for his Horſes; in wrought Silks and Stuffs 190530 Pound weight, each Pound of twenty Ounces; 409896 Pound of unwrought Silk, 396480 Pieces of Callico, 560280 Pieces of Linen Cloth, beſides vaſt Quantities of Velvet, Satin, Damask, and the like; alſo Varniſh, Oxen, Sheep, Hogs, Geeſe, Ducks, Wild-fowl, Fiſh, Herbs, Fruits, Spices, and many ſorts of Wine, which are continually brought into the Imperial Palace: The whole Revenues of the Emperor, being computed in *French* Money, amount to near 200000000 of Taëls, each Taël is an Ounce of Silver, whoſe intrinſick Value amounts to 100 *French* Sols.

The Emperor may raiſe new Taxes if the Occaſions of the State ſhould require it, but he very ſeldom uſes this Power, the yearly Tributes being conſiderable enough to defray his Expences: There is ſcarcely a Year he does not remit the whole Tribute to ſome Province, if it happens to be afflicted with any kind of Calamity.

As the Lands are ſurvey'd, and the Number of Families are known, as alſo what is due to the Emperor, the Officers of each Town gather his Taxes with eaſe; and thoſe that are negligent in paying of them are puniſh'd by the Mandarins, either by the Baſtinado, or ſending them to Priſon, but never by ſeizing their Goods; or elſe by Billetting into their Houſes the Poor and Aged, whom the Emperor keeps out of Charity in each Town, and who remain in the Houſe until they have conſumed as much as is owing to the Emperor.

Theſe Officers are accountable for what they receive to the *Pou tching ſſeë*, who is Treaſurer-General of the Province, and they remit to him the Sums of Mony which they have collected; they ſend them on Mules, each Mule caries 2000 Taëls in two Wooden Veſſels like long Barrels, which are ſecur'd with Iron Cramps. The *Pou tching ſſeë* is accountable to the *Hou pou*, which is the ſecond Sovereign Court, and has the Superintendency of the Cuſtoms and Taxes, and is accountable for them to the Emperor.

China is ſingular in this, That the Emperor is in the Empire as a great Head of a Family, who provides for all the Neceſſities of his Officers; the greater Part of the Tribute and Taxes belonging to the Emperor is ſpent in the Provinces for the Maintenance of the Poor, eſpecially of aged People, of Invalids, who are in great Number, for the Salary of the Mandarins, the Maintenance of the Forces, for publick Buildings, *&c.* and the Overplus is carried to *Peking*, to ſupply the Expences of the Court and the Metropolis, in which the Emperor maintains 160000 Men of regular Troops, beſides their Pay, which is paid in Mony.

Beſides all this there is diſtributed at *Peking* every Day, to near 5000 Mandarins, a certain Quantity of Meat, Fiſh, Salt, Herbs, *&c.* and every Month they have Rice, Beans, Wood, Coals, and Straw delivered to them: The ſame thing is done to thoſe that are ſent from the Court to the Provinces, they are paid all their Charges on the Road; beſide, they have Barks, Horſes, Carriages, and Inns allow'd them at the Expences of the Emperor.

The Affair is thus manag'd; when a Mandarin is ſent by the Court they give him a *Cang ho*, that is *an Order* diſpatch'd from the Court by the *Ping pou*, or Tribunal of the Militia, ſealed with the Seal of that Tribunal, by which the Officers of the Poſts and of the Towns are ordered to furniſh, without delay, what is mentioned in that Order, and for a Proof of the

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Execution of it they put their Seals to it: There are Men provided to draw the Barks, and to carry the Baggage, likewiſe the general Officer of the Poſts gives Orders for weighing the Baggage, and furniſhing as many Men as are neceſſary to carry it, allowing fifty *Chineſe* Pounds weight to each Man.

The Troops which the Emperor keeps, as well near the Great Wall as in other fortify'd Places, amounted formerly to the Number of 770000 Soldiers, which Number hath been increaſed, and ſubſiſts ſo at preſent, for they never reduce them; they ſerve for Guards to the grand Mandarins, Governors, Officers and Magiſtrates, eſcorting them on their Journeys, and in the Night keeping Watch about their Barks or their Inns. The Emperor likewiſe maintains near 565000 Horſes to remount his Cavalry, and for the uſe of Poſts and Couriers to carry his Orders, and thoſe of the Tribunals into the Provinces.

The Emperor defrays alſo the Charges of all Foreign Ambaſſadors, from the Day that they enter into his Dominions until they go out of them. He pays all the Expence of their Tables, and when they are arrived at Court lodges them in a Palace, where, for a Token of Friendſhip, he ſends them every other Day Diſhes from his own Table; and ſometimes, to ſhew them a particular Regard, he ſends them extraordinary Meſſes.

I do not mention the other Expences which the Emperor is obliged to be at for publick Buildings, and the Repairing of his Palace, which, altho' of a different Architecture from ours, yet is ſuitable to the Majeſty of ſo great a Prince.

The Idea which I have already given of it in the beginning of this Work may ſeem ſufficient for the Reader, but I ſhall now ſupply what is wanting there by a more particular Deſcription of it, without repeating what has been ſaid before, which has been done by one of the Miſſionaries, who had the

Honour to be admitted into the Emperor's Preſence, and to ſalute him even in his Apartment.

As, *ſaid he*, the Southern Gate is never open'd but for the Emperor, we came in by the Eaſtern Gate, which leads into a vaſt Court Southward with regard to the Palace; this Court is ſquare, and at each Angle there is a large oblong Building with a double Roof, and three Gates like thoſe of Cities; the Length of this Court from North to South is upwards of 200 geometrical Paces, and the Length a-croſs is about the ſame: It is paved with large Bricks, and the Walks laid with large Flat Stones: Before we enter'd into another Court we paſs'd a Canal that was almoſt dry, over one of the ſix white Marble Bridges, which are laid acroſs this Canal that runs Eaſt and Weſt, overagainſt five Gates that are vaulted, on which is a large Building with a Platform and a double Roof, whoſe Thickneſs is upwards of twenty geometrical Paces. At each end of the Bridge that leads to the middle Gate are two large round Columns of white Marble, upon a large Pedeſtal of white Marble, ſurrounded with Baliſters of the ſame, as alſo two great Lyons between ſeven and eight foot high upon their Baſis, which ſeem as if they had been cut out of one Stone.

The Gates of this ſecond Court, of which I am now ſpeaking, face the North; the Length of it is but 100 geometrical Paces, and about fifty in Breadth; at the Entrance of this Court there are two other white Marble Columns, adorn'd with Dragons in *relievo*, with two ſmall Wings below a Chapiter which is flat and wide.

From thence you enter into a third Court, which is double the Length of this laſt, but a little wider; it has five Gates the ſame as in the two former, with a Building on them of the ſame Structure.

Theſe Gates are very thick, and cover'd with Plates of Iron faſten'd on with Braſs Nails, whoſe Heads

Heads are bigger than a Man's Fiſt; all the Buildings of the Palace are placed on Baſes of the height of a Man of a reddiſh gray Marble, very ill poliſh'd, and adorn'd with Mouldings.

All theſe Courts are ſurrounded with low Buildings cover'd with yellow Tiles: At the bottom of this third Court there is a large Building flank'd with two Pavilions which join two Wings, and are terminated by two other Pavilions like the firſt, that is with double Roofs, and ſurrounded with Galleries the ſame as the Wings, and the Bottom of the Building, which is raiſed on a Platform of Bricks, with its Parapet, and little Embraſures, and is near thirty-five foot high: The Level of the Platform, which is ſix foot higher than the Level of the Ground, is built of Marble; there are three Gates at the bottom like the former, with this Difference, that the Nails and Plates of Iron are gilt; there were Guards at this Gate.

After we had paſſed through theſe three Courts, which have nothing remarkable excepting their Extent, we went into a fourth, which is near fourſcore geometrical Paces ſquare, and very pleaſant; it is ſurrounded with Galleries that are interrupted, at proper Diſtances, with little open Halls ſomewhat higher, overagainſt which there are Steps with their Flights of white Marble which go quite round.

This Court has a little Canal in it, which is lined with white Marble; the Sides are adorn'd with Baliſters of the ſame kind: There are four or five Bridges over this Canal of one Arch of white Marble, and adorn'd with Mouldings and *Baſſo relievo's*; in the bottom of this Court there is a large and magnificent Hall, which has three fine Stair-caſes to go up to it, whoſe Flights are adorned with Baliſters of the ſame.

The fifth Court is near the ſame Form and Size; there are in it large *Perrons* raiſed in the form of a Square three Stories high, and adorn'd at each Story with Baliſters of white Marble. Theſe *Perrons* take

take up near half the Length of the Court, and near two thirds of its Breadth; it is about eighteen foot high, built upon a Base of Marble of *Siam*, which is coarser and only six foot high: There are three Stair-cases that ascend to the top, that of the middle is the most considerable; on the top of the *Perron* are eight Vases of Copper near seven foot high, and at the bottom of the middle Stair-case are two large Copper Lyons: These *Perrons* are over against a large and magnificent Hall, where the Emperor receives the Memorials and Petitions, which the Mandarins of the Sovereign Tribunals come to present him daily, after having perform'd the accustomed Ceremony of bowing at the Foot of the great Stairs.

Afterwards we passed through two other such Courts, with *Perrons* of the same Form and Manner, and surrounded with the like Buildings, and Stair-cases with Balisters round them: After we had cross'd the last of these Courts we were conducted through a Door on the right hand, which brought us into another Court, whose Length was near 200 Paces: It is a kind of Hippodrome, (a Place for Tilting, or Horse-racing) at the end of which on the left hand there is a great Hall which stands open; we found Guards there, and waited till the Mandarin, who was to conduct us into the Apartment of the Emperor, came to us.

At last they came, and we pass'd through a ninth Court something less than the last, but no wise inferior in Beauty: At the bottom there was a large Building of an oblong Figure with a double Roof, like the preceding, and cover'd likewise with yellow Tiles; there is a Causeway rais'd about six or seven foot high, with Balisters of white Marble, and paved with the same, which leads to this Palace, where the Apartment of the Emperor is. None but the Emperor may walk in this Path, nor cross the middle of the other Courts.

This

This Palace ſhines with Varniſh, Gilding, and the Paintings with which the Ornaments of Sculpture are covered.

At the bottom of this great Building there is a kind of Platform, paved with large Squares of a beautiful Marble vein'd, and poliſh'd like a Looking-glaſs, and the Squares ſo neatly join'd that one can ſcarcely diſcern the Joints.

At the entrance of the great Hall there is a Door, which opens into a large ſquare Room, where the Emperor was ſitting in a kind of Alcove, after the manner of the *Tartars:* This Room was paved with Marble, the Beams were ſupported by wooden Columns varniſh'd with Red, and ſo deep in the Walls that they were even with its Surface: We perform'd the uſual Ceremonies, that is we ranged our ſelves in a Line over againſt the Emperor, and kneeling three times before him, each time we bowed our ſelves three times to the Ground: This was a great Favour he did us to receive himſelf the Marks of our Reſpect; for when the Mandarins of the ſix Sovereign Courts come every fifth Day of the New Year, and after the Emperor's Birth-day, to perform theſe Ceremonies, this Prince is ſcarce ever preſent, and is ſometimes very far from the Palace when they pay him their Homage: After we had perform'd theſe Ceremonies we approached his Perſon, kneeling on one Side and on the ſame Line; he ask'd us our Name, Age, and Country, and entertained us with a wonderful Mildneſs and Affability, which would be highly admir'd in any other Prince, but much more in the Emperor of *China*.

One cannot deny but that this Number of Courts on a level, and different Buildings, tho' confuſedly united, with Pavilions, Galleries, Columns, Baliſters, Stair-caſes of Marble, and a multitude of varniſh'd Roofs cover'd with yellow Tiles, ſo bright that when the Sun ſhines on them they look as if they

they were gilt with Gold: I ſay it cannot be denied but that it preſents to the Sight a *je ne ſçay quoi* of Magnificence, which diſcovers it to be the Palace of a great Emperor.

Beſides all this, there are Courts that have been made on the Wings for Offices, for Stables, for the Palaces of the Princes of the Blood, thoſe of the Empreſs, and of the Women; likewiſe for Gardens, Fiſh-ponds, Lakes, and Woods in which are kept various ſorts of Animals; all which are very ſingular, and are all contain'd within the Bounds of the interior Palace, which is ſeparated from the exterior by a great Wall which ſurrounds it, and whoſe Circuit is near two Leagues: It is like a ſmall City, wherein the different Officers of the Court lodge, and a great number of Tradeſmen of all ſorts, who are maintain'd at the Charge of the Emperor.

Near *Peking* lies the Pleaſure-Houſe of the former Emperors, whoſe Circuit is no leſs than ten common *French* Leagues: It is vaſtly different from the Royal Palaces of *Europe*, having neither Marble, nor Water-works, nor Stone Walls about it; it is water'd with four Rivulets, whoſe Banks are planted with Trees: There are three Buildings very large and neat; alſo ſeveral Fiſhponds, Paſtures for Stags, Roebucks, wild Mules, and other wild Beaſts, Sheep-Folds, Kitchin-gardens, green Walks, Orchards, and ſome plowed Ground; in a word, all that can render a Country Life agreeable: The former Emperors uſed to retire there to free themſelves from Buſineſs.

Theſe Emperors ſeldom went out of their Palaces, imagining that the leſs they appear'd in Publick the greater Reſpect it would draw from their People; but the *Tartars*, who now fill the Throne, affect greater Popularity.

It is the Cuſtom, when the Emperor goes out of his Palace, to be attended by a great number of the Lords

of

of his Court: Every thing ſhines in this Proceſſion, the Arms, the Harneſs of the Horſes, the Streamers, the Umbrellas, the Fans, and all the other Marks of the Imperial Dignity.

The Princes of the Blood and the Lords lead the Van on horſeback, followed by the *Colaos*, or Prime Miniſters of State, and the great Mandarins; they ride open to the right and left, and cloſe to the Houſes on both ſides, leaving the middle of the Streets clear; after them go twenty-four Standards of yellow Silk, which is the Imperial Livery, imbroider'd with golden Dragons, which is his Coat of Arms; theſe are follow'd by twenty-four Umbrellas of the ſame Colour, and as many Fans which are very rich and curious; the Life-Guards are dreſſed in Yellow, with a kind of Head-piece on their Head, with a ſort of Javelin or Half-Pike gilt, the top of it is cut in the Shape either of the Sun or of a Creſcent, or the Head of ſome Animal; twelve Footmen dreſſed in the ſame Colour carry the Emperor's Chair, which is very magnificent: At divers Stations on the Road there are a great number of their Footmen to relieve one another: A Troop of Muſicians, of Trumpets, and of all ſorts of Inſtruments, accompany the Emperor. Laſt of all, a great Number of Pages and Footmen cloſe the Proceſſion.

But now, as the Emperors go abroad oftner, they do not take ſuch a large Retinue with them: When the Emperor *Cang hi* viſited the Southern Provinces he went into a new Bark built on purpoſe for him, with his Children, the great Lords, and an infinite number of Officers of Confidence; there was ſuch a number of Troops on the Road that it reſembled a great Army; then he made but ſlow Journeys, ſtopping from time to time to examine himſelf, and to cauſe an exact Account to be given of every thing; but in returning to *Peking*, his Bark proceeded on the Voyage night and day.

I ſhall ſay nothing of his Journey into *Tartary*, when he went to take the Diverſion of Hunting, for then he truly marched at the Head of an Army, and one would have imagin'd he was going to conquer a Kingdom. I have deſcribed elſewhere the Magnificence that ſhone in the Train, Habits, Tents, and Equipages of this Prince, and of all the Great Men that attended on him; therefore, without ſaying any more at preſent on that Subject, I ſhall ſpeak only of the Pomp with which he went to offer ſolemn Sacrifices in the Temple of *Tien:* The Deſcription, which I ſhall extract from *P. Magalhaens*, is the more certain, becauſe theſe ſort of Ceremonies are always regulated and invariably obſerved.

This Proceſſion began with twenty-four Drums ranked in two Files, and twenty-four Trumpets; theſe Trumpets are made of a Wood greatly eſteemed by the *Chineſe*; they are more than three Foot long, and about eight Inches in Diameter at the greater End; they are in the Shape of Bells, adorned with Circles of Gold, and matched very well with the Drums.

Next to theſe are twenty four Men in the ſame Line, armed with Staves ſeven or eight Foot long, varniſhed with Red, and adorned with gilded Foliage; then a hundred Soldiers carrying Halberds, the Iron-Part of which ended in a Creſcent; a hundred Maces painted with Red Japan, mixed with Flowers, and gilded at the End; four hundred great Lanthorns finely adorned, and artificially wrought; four hundred Flambeaux made of Wood which burn a long time, and yield a great Light; two hundred Spears, ſome enriched with Tufts of Silk of various Colours, others with the Tails of Leopards, Foxes, and other Animals; twenty-four Banners, on which were painted the Signs of the Zodiack, which the *Chineſe* divide into twenty-four Parts; fifty-ſix other Banners, whereon were repreſented the fifty-ſix Conſtellations, to which the *Chineſe* reduce all the Stars; two hundred

hundred Fans ſupported by long gilded Sticks, whereon were painted various Figures of Dragons, Birds, and other Animals; twenty-four Umbrellas richly adorned, and a Bouffet ſupported by Officers of the Kitchen, and furniſhed with Gold Utenſils, ſuch as Baſons, Ewers, &c.

After theſe had marched in good Order the Emperor followed on horſe-back pompouſly clad, with a grave majeſtick Air; on each ſide was ſupported a rich Umbrella, large enough to ſhade both him and his Horſe; he was ſurrounded with ten led Horſes of a white Colour, with Saddles and Bridles enriched with Gold and Jewels, and alſo with a hundred Spearmen, and Pages of the Bed-Chamber.

After which appeared in the ſame Order all the Princes of the Blood, the Reguloes, the Chief Mandarins, and the Lords of his Court all in their proper Habits; five hundred young Gentlemen belonging to the Palace richly clad; a thouſand Footmen in Red Gowns bordered with Flowers, and Stars of Gold and Silver; immediately after thirty-ſix Men carried an Open-Chair, followed with another that was cloſe and much larger, ſupported by a hundred and twenty Chair-men; then came four large Waggons, two of which were drawn by Elephants, and the other two by Horſes covered with embroidered Houſings; every Chair and Chariot was followed with a Company of fifty Men to guard it.

This Proceſſion was cloſed by two thouſand Mandarins of Letters, and two thouſand Mandarins of Arms, or Officers of War, magnificently clad in their proper Habits.

Such is the Grandeur and Power of the Monarch who governs ſo vaſt an Empire; every thing that is done has ſome Reference to him; he is the Soul that gives Motion to ſo great a Body, and keeps all Degrees in a proper Subordination, as will appear more plainly in the Sequel.

Of

Of the Chineſe *Form of Government, the different Tribunals, the Mandarins, the Honours that are paid them, their Power, and their Offices.*

THE Political Government of *China* entirely turns on the Duty of Parents to their Children, and of Children to their Parents: The Emperor is called the Father of the Empire, the Viceroy is Father of the Province over which he preſides, and the Mandarin of the City that he governs: Upon this general Principle are founded the great Veneration and ready Obedience that the *Chineſe* render the Officers who aſſiſt the Emperor to ſupport the Weight of Government.

One cannot help being ſurprized to ſee a People infinitely numerous, naturally unquiet, ſelf-intereſted even to exceſs, and always endeavouring to be rich, nevertheleſs governed and kept within the Bounds of their Duty by a ſmall number of Mandarins at the Head of every Province; ſo true it is, that only the Shadow of Imperial Authority, that appears in their Perſons, can do every thing with this People: From the Infancy of the Monarchy the Mandarins have been divided into nine different Orders, and the Subordination of theſe Orders is ſo great and perfect, that nothing can be compared to the Reſpect and Submiſſion that the Mandarins of an inferior Order have for thoſe who are of a ſuperior.

The firſt Order of Mandarins is that of the *Colaos*, or Miniſters of State, the Chief Preſidents of the Supreme Courts, and other principal Officers in the Army; this is the higheſt Degree that Men of Letters can arrive at, unleſs for very important Services done

done for the Good of the Publick, the Emperor ſhould think proper to give more honourable Titles, ſuch as thoſe equivalent to Earls, Dukes, &c.

The Number of the *Colaos* is not fixed, but depends on the Will of the Prince, who chooſes them as he pleaſes, and takes them from the other Tribunals; however it is ſeldom more than five or ſix, and there is generally one among them more diſtinguiſhed than the reſt, whom they call *Chieou ſiang*, that is, Preſident of the Council, in whom the Emperor places the greateſt Confidence. The Tribunal of theſe *Colaos* is kept in the Palace on the left hand of the Imperial Hall, which is accounted the moſt honourable Place; it is in this Hall that the Emperor gives Audience when he appears in Publick, and receives the Veneration and Homage that the Mandarins come to pay him: As there are in the Palace ſeveral other magnificent Halls pompouſly adorned, one of theſe belongs properly to every one of them to examine the Matters that come under their particular Cognizance, and they give him the Name of the *Hall*, as a Title of Honour added to his common Name.

The Tribunal which is called *Nui yuen*, that is, *the Inward Court*, becauſe it is within the Palace, is compoſed of three Orders of Mandarins; the firſt are, properly ſpeaking, Miniſters of State, and are thoſe who inſpect and examine almoſt all the Petitions that the Supreme Tribunals are to preſent to the Emperor, whether relating to Affairs of State, or concerning War or Peace, or whether relating to Civil or Criminal Matters: They read the Petitions, and after they have read them they permit them to be preſented to the Emperor, unleſs they find any Obſtacle, which they acquaint his Majeſty with, who receives or rejects their Advice as he thinks proper, reſerving ſometimes to himſelf the Cognizance of Affairs, and the Examination of the Memorials that are preſented to him.

The Mandarins that compoſe the ſecond Order of this Tribunal are, as it were, Aſſiſtants to the former, and out of their number are appointed the Viceroys of Provinces, and the Preſidents of the other Tribunals; they give them the Title *Ta hio ſe*, that is, the Learned, or Magiſtrates of a known Capacity, and they are taken out of the Second or Third Order of Mandarins.

The Mandarins of the Third Order are called *Tchong chu co*, that is, the School of Mandarins; they are Secretaries to the Emperor, and take care that all Matters that are deliberated upon in the Tribunal ſhall be engroſſed, and they are taken out of the Fourth, Fifth, or Sixth Order of Mandarins.

Theſe are the Officers that compoſe the Emperor's Council, and it is at this Tribunal that the principal Part of the great Affairs are examined and decided, unleſs the Emperor gives Orders to convene the Great Council for that Purpoſe. The Great Council is compoſed of all the Miniſters of State, the Chief Preſidents and Aſſiſtants of the ſix Supreme Courts, and of the three Principal Tribunals: For, beſides the Privy Council, there are in *Peking* ſix Supreme Courts, called *Leou pou*, whoſe Power and Authority are extended over all the Provinces of the Empire: At all times there has been a Preſident in every one, who is commonly a Mandarin of the Firſt Order, and two Aſſiſtants of the Second, without reckoning the ſubordinate Tribunals, to the number of forty-four, who have every one a Preſident, and at leaſt twelve Counſellors.

It is after this manner that the Tribunals were compoſed under the *Chineſe* Emperors, but ſince the *Tartars* are become Maſters of *China* they have double the Officers, as well in the Superior as in the Subordinate Courts, and they have placed therein as many *Tartars* as *Chineſe*. This was a Fetch of Policy in the Conqueror, by which he found out a Way to bring

bring the *Tartars* into the Adminiſtration of Publick Affairs, without diſſatisfying the *Chineſe*, who would have had Cauſe to complain if they had been excluded from the Offices of the Empire.

The Employment of the Chief of theſe Supreme Courts, called *Ly pou*, is to furniſh Mandarins for all the Provinces of the Empire to watch over all their Conduct, to examine their good or bad Qualities, and to give an Account thereof to the Emperor, that the Virtue and Merit of ſome may be rewarded in raiſing them to the higheſt Offices, and that others may be puniſhed, by degrading them when they are become unworthy of the Station they have been raiſed to; theſe are, properly ſpeaking, the Inquiſitors of the State.

This Court has four Subordinate Tribunals; the Firſt has care of chooſing thoſe who, by their Learning and other Qualities, deſerve to poſſeſs the Offices of the Empire; the Second examines the good or bad Conduct of the Mandarins; the Third is to ſeal all judicial Acts, to give the different Mandarins ſuch Seals as are agreeable to their Dignities and their Offices, and to examine if the Seals of the Diſpatches that are ſent to Court are true or counterfeit: In a word, the Fourth is to examine the Merit of the Great Men of the Empire, that is, Princes of the Blood, Reguloes, thoſe who are honoured with Titles like to our Dukes, Marquiſſes, and Counts, and in general of all Perſons of Rank and Diſtinction.

The Second Supreme Court, called *Hou pou*, that is, *Chief Treaſurer of the King*, hath the Superintendance of the Finances, and has care of the Patrimony, Treaſure, Expences, and Revenues of the Emperor; it diſpatches Orders for Salaries and Penſions, it orders the delivery of Rice, Pieces of Silk, and Mony, which are diſtributed to the great Lords, and all the Mandarins of the Empire; it keeps an exact Catalogue of all the Families, of all the Duties

that ought to be paid from the Cuſtom-Houſes and Publick Magazines: To aſſiſt them in this prodigious Task they have fourteen Subordinate Tribunals for the Affairs of the fourteen Provinces, whereof the Empire is compoſed; for the Province of *Pe tche li*, being the Province of the Court, and conſequently ſuperior to the reſt, enjoys in many Caſes the Prerogative of the Court and Houſhold of the Emperor. The Province of *Kiang nan*, whereof *Nan king* is the Capital, had heretofore the ſame Privileges, on account of the Emperor's reſiding there, but it has been reduced into a common Province by the *Tartars*, who have changed the Name of *Nan king* into that of *Kiang nin*.

Li pou is the Name of the Third Supreme Court, that is to ſay, *the Tribunal of Rights*: Tho' the Name of this Court ſeems to be the ſame with that of the Chief, of which we have been ſpeaking, yet there is a great Difference in the *Chineſe* Tongue, and it is the Pronunciation that determines it: *Ly* ſignifies Mandarin, and *Pou* Tribunal, which is as much as to ſay the Tribunal of the Mandarins; whereas *Li* ſignifies Right, and joined with *Pou*, the Tribunal of Rights: It belongs to this Court to take care of the Obſervation of Rights and Ceremonies, of Arts and Sciences; this has alſo care of the Imperial Muſick, and examines thoſe who are Candidates for Degrees, and admits them to come to be examined; it gives Advice alſo concerning Titles of Honour, and other Diſtinctions, wherewith the Emperor is deſirous of gratifying thoſe that deſerve them: Beſides, it has care of the Temples and Sacrifices that the Emperor is accuſtomed to offer; it extends alſo to Feaſts given by the Prince to Subjects or Strangers; it belongs to this to receive, entertain, and diſmiſs Ambaſſadors; it has the Direction of the Liberal Arts, and in a word, of the three Laws or Religions that are tolerated in the Empire, *viz.* Of the Learned, of the *Tao ſſeë*, and

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the Disciples of *Fo*, which makes it a kind of Ecclesiastical Tribunal, before whom the Preachers of the Gospel have been obliged to appear in Times of Persecution.

Four Subordinate Tribunals assist this Court in its Function; the First has the Care of Deliberation on the most important Affairs, as when Patents are to be dispatched for the greatest Offices of the Empire; such are those of the *Tsong tou*, or Viceroys: The Second has care of the Sacrifices which the Emperor offers, of the Temples, Mathematicks, and the Religions established or tolerated: The Business of the Third is to receive those who are sent to the Court: The Fourth has the Direction of the Emperor's Table, and the Feast which his Majesty gives either to the Grandees of the Empire, or to the Ambassadors.

The Fourth Supreme Court is called *Ping pou*, that is, *the Tribunal of Arms:* The Soldiery of the whole Empire is within its Province: On this Tribunal the Officers of War, as well general as particular, have their Dependance; it examines them in their Exercises, keeps the Fortresses in repair, fills the Arsenals, and the Magazines of Arms offensive and defensive, and the Ammunition and Provisions; it causes all sorts of Arms to be made, and has in general the Care of all things necessary for the Defence and Safety of the Empire.

It has four Inferior Tribunals; the First disposes of all Military Offices, and sees that the Troops are well disciplin'd: The Second distributes the Officers and Soldiers to their several Stations for the Maintaining of Tranquillity, and to take care to free the Cities and Highways from Thieves and Robbers. The Third has the Superintendance of the Horses of the Empire, the Posts, Stages, Imperial Inns, and Barks appointed to carry Victuals and other Provisions for the Soldiers. The Fourth has the care of making all sorts of Arms, and filling the Arsenals:

They have given the Name of *Hing pou* to the Fifth ſupreme Court, which is like the Criminal-Chamber of the Empire; to this belongs the Examination of thoſe who are guilty of any Crime, to judge and ſentence them in a manner agreeable to the Laws that have been wiſely eſtabliſh'd; it has fourteen ſubordinate Tribunals, according to the Number of the fourteen Provinces of the Empire.

The ſixth and laſt ſupreme Court, called *Cong pou*, that is, the *Tribunal of publick Works*, has the Care of keeping in Repair the Palaces, as well of the Emperor as of the Tribunals, Princes of the Blood, and Viceroys, the Sepulchres of the Emperors, Temples, *&c.* It has the Superintendance of the Towers, Triumphal Arches, Cauſeways, Bridges, Dykes, Rivers, Canals, and Lakes, and the neceſſary Works to render them navigable, and of the Streets, Highways, Barks, and all ſorts of Works belonging to Navigation.

This Court has likewiſe four ſubordinate Tribunals; the firſt prepares the Plans and Deſigns for the publick Works; the ſecond has the Direction of the Shops of the Bricklayers, Carpenters, Maſons, *&c.* in all the Cities of the Kingdom; the third has the Care of Repairing the Canals, Bridges, Cauſeways, Roads, *&c.* and to make the Rivers navigable; the fourth has the Care of the Royal Houſes, Gardens, and Orchards, looks after the Cultivation, and gathers the Profits thereof.

Every one of theſe inferior Tribunals hath a particular Houſe with proper Halls, and is compoſed of two Preſidents and twenty-four Counſellors, partly *Tartars* and partly *Chineſe*. I do not ſo much as mention a great number of Under-Officers that belong to every Tribunal, ſuch as Clerks, Regiſters, Tipſtaffs, Meſſengers, Provoſts, Serjeants, and the like.

As there would be reaſon to fear that Bodies which have ſo much Power ſhould, by little and little, weaken the

the Imperial Authority, the Laws have prevented this Inconvenience two ways.

1. None of these Tribunals have an absolute Power in Matters that are brought before them, but must have the Assistance of another to put its Decisions in Execution; for instance, the Army is subject to the fourth supreme Tribunal, which is that of War, but the Payment of it belongs to the second; the Barks, Waggons, Tents, Arms, &c. come under the Cognizance of the sixth, so that no Military Enterprize can be put in Execution without the Concurrence of these different Tribunals: It is the same thing in all importants Affairs belonging to the Empire.

2. Nothing is more capable to curb the Power of the Magistrates, which compose the supreme Tribunals, than the Precaution that is taken to name an Officer who observes all that passes in every Tribunal; his Business is to assist all the Assemblies, and to review all their Acts, which are communicated to him; he can decide nothing himself, but is only an Inspector to take notice of every thing, and give an Account thereof to the Court; his Office obliges him to give private Information to the Emperor of the Faults which the Mandarins commit, not only in the Administration of publick Affairs, but in their private Conduct; nothing escapes their Vigilance, they do not spare even the Emperor himself when he stands in need of Admonition; and that they may not be gained over by hopes of a greater Fortune, nor intimidated by Threatnings, they are kept constantly in their Office, and are never removed from thence, unless advanced to a more considerable Post.

These sort of Inspectors or publick Censors, called *Cotao*, are extremely dreaded, and there are astonishing Instances of their Courage and Constancy; they have ventured to accuse Princes, Grandees and *Tartarian* Viceroys, tho' under the Protection of the Emperor;

it is even common enough, either thro' Obſtinacy or Vanity, for them to ſuffer Diſgrace, and even to lay down their Lives; rather than deſiſt from their Purſuits, when they are perſuaded they are conformable to Equity and the Rules of a wiſe Government.

One of them having accuſed to the Emperor *Cang hi*, four *Colaos*, and four great Officers, and having proved that they had received Bribes for the Nomination to Offices, they were immediately diſcharged, and reduced to the Condition of Wardens, which are ſmall Officers among the Vulgar, ſo that one may truly ſay of the Officers of this Court, what a *Perſian* Courtier ſaid of thoſe of his own Prince, *They are in the Hands of the King my Maſter, like Counters, which have no Value but what he puts upon them.*

When the Emperor refers, according to Cuſtom, the Petitions of theſe Cenſors to the Tribunals to deliberate upon them, it is rare that the Mandarins contradict the Cenſors for fear of being accuſed themſelves; this is what gives theſe Officers great Credit in the Empire, and alſo keeps every one to their Duty, and in a neceſſary Subordination to maintain the Imperial Authority. Whatever Deference all the Mandarins pay, not only to the Orders but the leaſt Intimations of the Emperor, they do not fail, when Occaſion offers, to diſcover a great deal of Steddineſs; when the Emperor interrogates the Tribunal, and they anſwer according to the Laws, they are not liable to be blamed, nor ſuffer any Reproach; but if they anſwer in another manner, the Cenſors of the Empire have Right to accuſe them, and the Emperor to puniſh them for neglecting the Laws.

There is at *Peking* another Tribunal eſtabliſh'd only to inſpect the Affairs of the Princes, which they are not willing ſhould be confounded with thoſe of the common People: The Preſidents and Officers of this Tribunal are Princes with Titles, but the ſubordinate Officers are choſen from among the common

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Mandarins, to whom belong the drawing up the Acts of their Proceedings, and all other neceſſary Writings: It is alſo in the Regiſters of this Tribunal that all the Children of the Imperial Family are enrolled as ſoon as they are born, that the Titles and Dignities they are honoured with are inſcrib'd, and in this Court they are tried and puniſh'd when they deſerve it: The Reguloes, beſides their lawful Wives, have generally three more, on whom the Emperor beſtows Titles, and whoſe Names are regiſtred in this Tribunal: The Children that they have take place next to the Legitimate, and are more honoured than thoſe who are born of meer Concubines, which the Princes may have in as great a Number as they pleaſe.

I ſhall not enter into a more exact Detail of the ſeveral Tribunals eſtabliſhed in the Imperial City, it is ſufficient to have mention'd at large the ſix principal to which they are ſubordinate; but I cannot omit one that is ſingular in its kind, and which informs us in how great Eſteem Men of Letters are in *China*.

Every three Years all the Licentiates in the Empire reſort to *Peking* to take their Doctor's Degree; they are ſtrictly examin'd for thirteen Days together, and there is not above thirty that can be admitted; they chuſe, among theſe new Doctors, thoſe who have given Proofs of their Capacity and Skill to compoſe the Tribunal whereof I am ſpeaking, which is called *Han lin yuen*; it is a kind of Academy which has no Members, except the moſt learned and the moſt extenſive Genius's in the Empire.

Theſe Doctors have the Overſight of the Education of the Prince who is Heir apparent, and whoſe Province it is to teach him Virtue, the Sciences, Rules of Civility, and the great Art of governing well. It is their Buſineſs to record all the conſiderable Events, which deſerve to be tranſmitted down to Poſterity, in the General Hiſtory of the

the Empire ; it is their Profeſſion to apply themſelves conſtantly to Study, and to make uſeful Books ; theſe are properly the *Literati* of the Emperor, who converſes with them in the Sciences, and often chuſes his Prime Miniſters out of their Body, and the Preſidents of the ſupreme Tribunals ; the Members of this Tribunal are in great Eſteem, and at the ſame time much fear'd and reſpected.

It is the Emperor that nominates the Mandarins on whom he beſtows any Authority in the Provinces ; and theſe are govern'd by two General Officers, on whom all the reſt depend ; one is call'd *Fou yuen*, which we name in *Europe* the Viceroy or Governor of a Province ; the other, whoſe Juriſdiction is much more extenſive, ſince he has two, and ſometimes three Provinces ſubject to him, is called *Tſong tou*.

Both theſe are at the Head of a ſupreme Tribunal in the Province, wherein all important Affairs, whether Civil or Criminal, are decided ; to them the Emperor immediately ſends his Orders, and they take care to tranſmit them to all the Cities in their Diſtrict.

However great the Authority of the *Tſong tou* may be, it does not diminiſh that of the particular Viceroys, but every thing is regulated in ſuch a manner, that they never have any conteſt about their Juriſdiction : The ſupreme Tribunal of every Province hath within its Diſtrict ſeveral other ſubordinate Tribunals, and a certain number of inferior Mandarins, who aſſiſt the Viceroy in the Diſpatch of Affairs.

In all the Capital Cities of the Provinces there are two Tribunals eſtabliſh'd, the one for Civil, the other for Criminal Affairs ; the firſt, called *Pou tching ſſeë*, has a Preſident and two Aſſiſtants, who are all Mandarins of the ſecond Order ; the Criminal Tribunal, named *Ngan tcha ſſeë*, has a Preſident of the third Order, and inſtead of Aſſiſtants it has two Claſſes of Mandarins called *Ta oli*.

Theſe

These Mandarins are Visitors of the different Districts into which every Province is divided, and which have separate Tribunals; their Business is to give an Account of it to the Emperor, especially when there is no Visitor in the Province sent expressly from the Court.

Some of them, called *Y tchuen tao*, have the care of the Posts, with the Royal Inns and Barks in their Districts, which belong to the Emperor; others, named *Ping ti pao*, have the Inspection of the Army; others oversee the Repairing of the High Roads; and others again take care of the Rivers, and the Employment of others is to visit the Sea-coasts: They have all a Power to punish Criminals, and are, as it were, Substitutes of the six supreme Tribunals of the Court.

As for particular Cities, they being of three different Orders have also their Governors, and several Mandarins who administer Justice.

The Mandarin of Cities of the first Order is called *Tchi fou*, and he is of the fourth Order, but his three Assistants are Mandarins of the sixth and seventh Order; he has besides a certain Number of inferior Mandarins under him, proportionable to the Extent of his Territory, and the Number of Cities in his District.

The Mandarin of Cities of the second Order is named *Tchi tcheou*, and is of the second Degree of the fifth Order; his two Assistants are of the second Degree of the sixth and seventh Order.

In short all the rest of the Cities of the Empire have a Tribunal, whose President is called *Tchi hien*; he is a Mandarin of the seventh Order, and his two Assistants are one of the eighth, and the other of the ninth Order.

Besides the Tribunals, which are common to all the Provinces, there are others which are proper to certain Places, or which have particular Functions; such are, for instance, the Mandarins of Salt, whose Business it is to distribute it in all the Provinces by those that

they can confide in, and to hinder private Merchants from ſelling it, leſt they ſhould leſſen the Revenue of the Prince; the Preſident of this Tribunal is called *Yen fa tao*; there is likewiſe a Mandarin-General of the Duty of Rice, and ſeveral others who have particular Offices.

The Number of the Mandarins of Letters diſperſed over the Empire amounts to more than thirteen thouſand ſix hundred; they print four times a Year an exact Catalogue of them, wherein mention is made of their Name, their Titles, their Country, and the Time of their being graduated. I ſhall ſpeak elſewhere of the Mandarins of the Army, or Officers of War.

The Governors of Cities, who are inferior Mandarins, do not commonly manage Affairs of Importance alone, but are obliged to make their Report to the ſuperior Mandarins, called by the *Europeans*, *The Treaſurer-General of the Province*, as alſo to the Viceroy.

Theſe two great Mandarins acknowledge no Superior but the Tribunals of *Peking*: As for the *Tſong tou*, who is above a Viceroy, and has the Government of two or three Provinces, he depends on the ſame Tribunals, but his Office is ſo conſiderable that it is no Advancement to him to be made a Miniſter of State, or Preſident of the ſupreme Courts.

All the Mandarins are extremely jealous of the Enſigns of their Dignity, which diſtinguiſh them not only from the common People, but alſo others of the Learned, and eſpecially all thoſe of an inferior Rank.

This Enſign conſiſts in a piece of ſquare Stuff that they wear upon their Breaſts richly work'd, in the middle of which is a Device proper to their Employment; ſome have a Dragon with four Claws, others an Eagle, or a Sun, and ſo of the reſt: As for the Mandarins of Arms, they bear Leopards, Tigers, Lions, *&c.*

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They likewiſe affect Diſtinction in the Girdles which they wear; in former Times, before the *Chineſe* had taken the *Tartarian* Habit, they were divided into ſmall Squares, and faſtened before with great Claſps made of the Horns of Buffaloes, Rhinoceroſes, Ivory, Tortoiſe-Shell, Eagle-Wood, Silver, Gold, and Jewels; the Materials of theſe Claſps were different, according to the different Employments of the Perſons that wore them; none but a *Colao* might wear one adorn'd with Jewels, and it was beſtow'd upon him by the Emperor when he put him in poſſeſſion of his Office, but at preſent a Girdle of Silk is always in uſe.

There is an abſolute Dependance between the ſeveral Powers that govern the Empire; the moſt inconſiderable Mandarin manages all things within the Extent of his Diſtrict, but he depends on other Mandarins whoſe Power is greater, and who are dependant on the General-Officers of every Province, as theſe latter are on the Tribunals of the Imperial City, and the Preſidents of the ſupreme Courts, who keep all other Mandarins in awe, but tremble themſelves before the Emperor, in whom reſides the ſupreme Power.

The following is the Manner of diſtributing the Mandarins Employments: When any Perſon has gain'd two of the three Degrees of Literature, he is capable of poſſeſſing publick Offices; the Names of theſe three Sorts of the Learned, that is, Batchelors, Licentiates, and Doctors, are written in the Regiſters of the Tribunal called *Lu pou*, which diſtributes the Employments to every one according to their Rank and Merit.

When their Time is come, and there are Offices vacant, they repair to Court, but they do not uſually raiſe even the *Tſing ſſeë*, or Doctors, to be more than Governors of Cities of the ſecond or third Order: Suppoſe that four of theſe Offices are vacant at a time, they

they begin with acquainting the Emperor with it, and call the four Learned who are firſt upon the Liſt; then in a Box, placed ſo high that they can juſt reach it, are put four Billets, wherein are written the Names of the four Governments, when they all draw in their turns, and take that Government which falls to their Lot.

Beſides the common Examinations they paſs thro' another, in order to find out what ſort of Government the Perſon is capable of, and it is ſaid, when he has Friends, or Money to beſtow, the *Chineſe* are not wanting in Stratagems to cauſe the beſt Governments to fall to the Lot of thoſe they deſign to favour.

The Eaſineſs with which one Mandarin only, for inſtance a *Tchi fou*, governs ſo great a People, is very wonderful; he does no more than publiſh his Orders on a ſmall piece of Paper, ſealed with his Seal, and fix'd up in Places where the Streets croſs, and he is inſtantly obey'd.

Such a ready Obedience has for its Baſis that profound Veneration, and unbounded Submiſſion, with reſpect to Parents, in which the *Chineſe* are brought up from their Infancy; it proceeds alſo from the Reverence that the Mandarin commands from the manner of his Conduct towards the People, who look upon him as the Emperor's Repreſentative; they never ſpeak to him but on their Knees when he is diſtributing Juſtice in his Tribunal, and he ſeldom appears in publick without a great Attendance and a majeſtick Train; he is likewiſe pompouſly clad, and his Countenance grave and ſevere; four Men carry him in an open gilded Chair, if it be Summer, but cover'd with Silk in Winter, preceded by all the Officers of his Tribunal, whoſe Caps and Dreſſes are of a very extraordinary Faſhion.

Theſe Officers march in order on each ſide the Street, ſome carrying before an Umbrella of Silk, others

The Equipage or Attendance of the Viceroy of a Province, as oft as he appears in publick.

Vdr Gucht Scul

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others striking from time to time on a Copper-Bason, and commanding the People, with a loud Voice, to shew Respect as he passes along; some carry great Whips, others long Staves, or Iron Chains, and the horrid Noise of all these Instruments makes the People tremble, who are naturally timorous, and who know that they cannot escape the Correction of the Mandarin if they publickly disobey his Orders.

So that when he appears all the People that are in the Streets shew their Respect, not by saluting him in any manner whatsoever, for that would be a culpable Familiarity, but in withdrawing on one side, standing upright with the Feet joined together, the Arms hanging down; and they abide in this Posture, which they think most respectful, till the Mandarin is gone by.

If a Mandarin of the fifth Order, such as the *Tchi fou*, marches with this Pomp, what must be the Magnificence of the Procession of a *Tsong tou*, or a Viceroy at least? He has always a hundred Men accompanying him, which long Train has nothing embarrassing, because every one knows his Post; in the middle of this Procession he appears clad in his Ceremonial Habit, and lifted up in a great Chair handsomely gilt, which eight Men carry on their Shoulders.

First appear two Kettle-Drummers, who beat upon Copper-Basons to give Notice of the March; then come eight Ensign-bearers, on whose Flags are written, in large Characters, the Titles of Honour of the Viceroy; then fourteen Standards, whereon appear the proper Symbols of his Office, such as the Dragon, Tiger, Phœnix, Flying-Tortoise, and other winged Animals, six Officers bearing a Board in the Shape of a large Shovel raised high, whereon are written, in large golden Characters, the particular Qualities of this Mandarin; two others bear, the one a large Umbrella of yellow Silk, three Heights above one

one another, and the other the Caſe wherein the Umbrella is kept; two Archers on Horſeback at the Head of the chief Guards; the Guards, armed with large Hooks adorn'd with Silk Fringe, in four Rows one above another; two other Files of armed Men, ſome bearing Maces with long Handles, others having Maces in the Form of a Hand or Serpent, and others armed with large Hammers and long Hatchets, like a Creſcent; other Guards bearing ſharp Axes, and ſome armed with Scythes as ſtraight as the former; Soldiers carrying three-edg'd Halberds, or Axes; two Porters loaded with a kind of handſome Coffer, containing the Seal of his Office; two other Kettle-Drummers, who give Notice of the Mandarin's Approach; two Officers armed with Canes, to keep the Crowd at a diſtance; after them two Mace-bearers with gilt Maces in the Shape of Dragons, and a great Number of Officers of Juſtice, ſome armed with Whips or flat Staves to give the Baſtinado, others armed with Chains, Whips, Cutlaſſes, and Hangers, two Standard-Bearers, and the Captain that commands this Company: All this Equipage precedes the Viceroy, who is carried in his Chair, ſurrounded with Pages and Footmen, having near his Perſon an Officer that carries a large Fan in the Shape of a Screen; he is followed with ſeveral Guards, ſome armed with Maces, and others with long-handled Sabres; after which come ſeveral Enſigns and Cornets, with a great Number of Domeſticks on Horſeback, every one bearing ſome neceſſary thing belonging to the Mandarin, as a ſecond Cap incloſed in a Caſe, if the Weather ſhould oblige him to change it.

When he travels in the Night-time they do not carry Flambeaux as in *Europe*, but ſeveral large neat Lanthorns, on which are written in Capital Letters the Titles and Quality of the Mandarin, to inſpire every one with the Reverence that belongs to him,

and

and that the Paſſengers may ſtop, and thoſe who are ſat down may riſe in a reſpectful manner.

The Governor of every *Hien*, or every *Tcheou*, is obliged to adminiſter Juſtice, to receive the Tribute due from every Family to the Emperor, to viſit perſonally the Bodies of thoſe who have been killed accidentally, and of thoſe who through Deſpair have laid violent Hands on themſelves.

Twice in a Month he is oblig'd to give Audience to all the Chiefs in his Diſtrict, and to inform himſelf exactly of every thing that paſſes; it is likewiſe his Office to diſtribute Paſſports to Barks and Veſſels, to hear Complaints and Accuſations, which are almoſt continual among ſo great a People; all Law-ſuits come before his Tribunal, and he puniſhes with a ſevere Baſtinado the Perſon he judges to be in the wrong; in a word, he pronounces Sentence of Death upon Criminals, but his Sentence, as well as that of other Mandarins above him, cannot be put in Execution till it is ratify'd by the Emperor.

However formidable the Authority of theſe Mandarins is, they would not be able to maintain themſelves in their Offices, if they did not gain the Reputation of being the Fathers of the People, and ſeem to have no other Deſire than to procure their Happineſs.

Thus to render the People happy is what a good Mandarin ought to glory in: Such a one having cauſed Perſons, skill'd in breeding Silk-Worms and making Silks, to ſettle in his Diſtrict, and by this means enriched the City, was follow'd with univerſal Applauſes.

Another, who in the time of a Storm was not contented to forbid Perſons to croſs the River, cauſed himſelf to be placed on the Bank, and ſtaid there all Day to prevent, by his Preſence, any raſh Man from expoſing himſelf, thro' Deſire of Gain, to periſh in a miſerable manner.

A Mandarin who has too much Severity, and who does not ſeem to have any great Affection to the People under him, cannot avoid being ſet down in the Informations which the Viceroys ſend every three Years to the Court, and this would be ſufficient to deprive him of his Office: If a Priſoner dies in his Confinement there muſt be full Proof that the Mandarin was not prevail'd upon to compaſs his Death, that he viſited him himſelf, provided a Phyſician, and furniſh'd him with all proper Remedies, *&c.* for the Emperor is to be inform'd, and have an Account given him of all thoſe who die in Priſon, and of the Manner of their Death; and according to the Advice which the Emperor receives he often orders an extraordinary Proceſs.

There are certain Occaſions wherein the Mandarins affect chiefly to ſhew their Tenderneſs for the People, and that is when they are afraid of a bad Harveſt thro' Drought, abundance of Rain, or any other Accident, as the multitude of Graſhoppers that ſometimes overrun certain Provinces; then the Mandarin, either thro' Affection, Intereſt, or Diſſimulation, forgets nothing that may render him popular.

The greateſt Part, tho' they are Men of Letters, and deteſt the Idols of *Fo* and *Tao*, yet do not omit their ſolemn Viſits to the Temples, and this on foot, contrary to their Cuſtom, to beſeech theſe Idols to ſend Rain or Fair-weather.

When theſe ſort of Calamities happen the Mandarin cauſes his Orders to be fixed up in all publick Places, preſcribing a General Faſt, forbidding Butchers and Cooks to ſell Meat under heavy Penalties; but tho' theſe latter cannot ſell Meat publickly in their Shops, yet they do it privately, by means of a little Mony that they give underhand to the People of the Tribunal, who are to take care that the Orders are obſerv'd.

The

The Mandarin goes to the Idol-Temple on Foot, negligently dreſs'd, ſometimes with Shoes made of Straw, and accompany'd with the ſubordinate Mandarins; he is likewiſe follow'd by the principal Perſons of the City; he lights upon the Altar two or three ſmall Sticks of Incenſe, after which they all ſit, and to paſs away the Time drink Tea, ſmoak, and chat an Hour or two together, and then retire.

Such is the Ceremony that they obſerve in praying for Rain or fine Weather; they treat the Idol, as you may perceive, in a blunt ſort of a manner; and if they are obliged to pray too long before the Favour is granted, they ſometimes bring him to Reaſon with luſty Strokes of a Cudgel; this however ſeldom happens.

It is ſaid that this was done at *Kiang Tcheou* in the Province of *Chan ſi*; the Idol, becauſe he refuſed Rain very obſtinately during a great Drought, was beaten to pieces by order of the Officers; when afterwards the Rain began to fall they made another Image, which was not hard to do, for they are generally made of Earth, or a ſort of Mortar, and led him in Triumph into the City, where they offered Sacrifices to him, and in a word reſtor'd him to his Godſhip again.

The Viceroy of a Province acted much in the ſame manner by another Idol, who did not vouchſafe to anſwer his reiterated Prayers; for he could not command his Impatience, but ſent an inferior Mandarin to tell the Idol from him, that if there was no Rain by ſuch a Day he would drive him out of the City, and level his Temple with the Ground.

The Viceroy, offended with his Refuſal, intended to keep his Word, forbidding the People to carry any Offering to the Idol, and ordered the Temple to be ſhut up and the Gates ſecur'd, which was immediately done; but the Rain falling a few Days after

the Viceroy's Anger was appeas'd, and the Idol was permitted to be worſhipped as before.

In theſe kinds of publick Calamities it is chiefly to the Guardian-Genius of the City that the Mandarin addreſſes himſelf, according to ancient Cuſtom, and the following is the Form that he is wont to make uſe of in imploring his Aſſiſtance.

" Guardian-Genius! if I am the Paſtor and Go-
" vernor of this City, you, tho' inviſible, are much
" more ſo; this Office of Paſtor obliges me to pro-
" cure the People whatever is advantageous, and to
" remove from them every thing that is hurtful, but
" it is from You, properly, that the People receive
" their Happineſs in preſerving them from impend-
" ing Miſeries; and tho' you are inviſible to our
" Eyes, yet whenever you pleaſe you accept our Of-
" ferings and hear our Vows, and by that means
" make yourſelf, in ſome ſenſe, viſible: But if you
" are beſought in vain the Heart can have no ſhare
" in the Honours that are paid you; you, indeed,
" would continue to be what you are, but would be
" little known; even as I myſelf, whoſe Buſineſs it
" is to protect and defend the People, ſhould doubt
" of my Mandrinate if I did not act like a Manda-
" rin: In publick Calamities, which we cannot re-
" medy, we ought to implore your Aid, and make
" known our Wants; behold then the Deſolation of
" the People, from the ſixth to the eighth Month
" we have had no Rain, nor gather'd any Corn; if
" every thing ſhould be deſtroy'd, how can the
" Earth be ſown hereafter? It is my Duty to make
" this Repreſentation; I have appointed ſeveral Faſt-
" Days, the Butchers are forbid to open the Shops, the
" Uſe of Meat, Fiſh, and Wine, is prohibited, every
" one applies in good earneſt to purify their Hearts,
" examine their Conſciences, and repent of their Sins,
" but our Virtues and Merits are not ſufficient to

" ap-

" appeaſe *Tien*: As for you, inviſible Governor of " this City, you have Acceſs to him, you can re- " queſt Favours for us Mortals, and beſeech him to " put an end to our Misfortunes; ſuch a Favour ob- " tained by your Interceſſion will make the People " happy; I ſhall ſee accompliſh'd what my Office " makes me earneſtly wiſh for, and your Worſhip " will increaſe more and more in the City, when " they ſee it is not in vain that you preſide over it."

As the Mandarin is appointed to ſuſtain and protect the People, he ought always to be ready to hear their Complaints, not only when he gives Audience, but at all Hours of the Day. If it is an urgent Affair then they go to his Palace, and beat loud upon a kind of Kettle-Drum, which is ſometimes on one ſide of the Hall of Juſtice, but almoſt always out of the Palace itſelf, that the People may beat upon it both by Night and Day.

At this Signal, which is not made but when ſome extraordinary Accident happens, the Mandarin, tho' never ſo much employ'd, is obliged to leave every thing immediately to grant the Audience that is demanded; but whoever gives the Alarm, unleſs it be concerning ſome notorious Injuſtice, is ſure to receive the Baſtinado for his pains.

One of his principal Functions is to inſtruct his People, as he is in the Emperor's Place, who according to the *Chineſe* is not only a Monarch to govern, and a Prieſt to ſacrifice, but is alſo a Maſter to teach; and on this account he aſſembles from time to time all the Grandees of the Court, and all the chief Mandarins of the Tribunals, to give them Inſtruction out of the Canonical Books

In like manner, on the firſt and fifteenth of every Month, the Mandarins aſſemble in a proper Place, and give large Inſtructions to the People: This Practice is appointed by a Statute of the Empire, in which the Governor acts the Part of a Father who in-

ſtructs his Family; even the Emperor himſelf has aſſigned the Subjects that ought to be treated on in theſe ſort of Diſcourſes; they are compris'd in ſixteen Orders, which I ſhall mention at large.

1. That they ſhould practiſe carefully the Duties preſcribed by filial Piety, and the Deference that the younger ought to pay to the elder Brother; and they will learn from thence the Value they ought to put upon the eſſential Obligations that Nature impoſes on all Mankind.

2. They are to preſerve always a reſpectful Remembrance for the Anceſtors of the Family, and that will be a means of preſerving Union, Concord, and Peace.

3. That there be an Union in all the Villages, by which means Lawſuits and Quarrels will be baniſhed.

4. Let them have a great Eſteem for the Profeſſion of Husbandmen, and for thoſe who plant the Mulberry-Trees for the ſake of the Silk-worms, and then they will never want Grain to feed on, nor Garments to cover themſelves.

5. That they accuſtom themſelves to a prudent Oeconomy by Frugality, Temperance, and Modeſty, and this will be the means of avoiding many fooliſh Expences.

6. That great care be taken that publick Schools may flouriſh, to the end that young Students may be taught to live in a regular and virtuous manner.

7. That they apply to the Functions proper to their own Condition, which will be an infallible means to have the Heart and Mind at reſt.

8. That they ſtifle Sects and Errors in their Birth, to the end that the true and ſolid Doctrine may be preſerved in its Purity.

9. That they inculcate upon the People the Penal Laws eſtabliſh'd by ſupreme Authority, for Fear will keep rude and untractable Minds to their Duty.

10. That

10. That they perfectly inſtruct Perſons in the Laws of Civility and Decency, that the good Cuſtoms which Politeneſs has eſtabliſhed may always be exactly put in Practice.

11. That they apply all their Strength to give Children and younger Brothers a good Education, which will prevent their being addicted to Vice, and giving themſelves up to their Paſſions.

12. That they abſtain from all ſcandalous Accuſations, that Innocence and Integrity may have nothing to fear.

13. That they take care not to protect or conceal the Guilty, whoſe Crimes oblige them to lead a wandering and vagabond Life, by this means they will avoid being involved in their Misfortunes.

14. That they be careful in paying the Subſidies demanded by the Prince, which will free them from the Enquiries and Vexations of the Tax-gatherers.

15. That they act in conſort with the Heads of the Diſtrict ſettled in every City, which will prevent Thefts, and the Eſcape of thoſe who are guilty.

16. That they repreſs the Sallies of Anger, which will keep them out of all Danger.

Theſe are the Orders which ſerve the Mandarins for a Text. The Diſcourſe of one of them upon the third Order will acquaint you with their manner of teaching the People, which is as follows.

The Emperor orders that you preſerve Union in the Villages, that Quarrels and Lawſuits may be baniſhed from thence: Liſten attentively to the Explanation that I ſhall make of this Order.

When you abide in the ſame Place, whether born there or not imports little, you paſs for Inhabitants of the Place or Town, you there live with Relations or Acquaintances, with Perſons advanced in Age, and with your Neighbours; you cannot go abroad without ſeeing them morning and evening, and at all times you will meet ſome or other: 'Tis this Aſſem-

blage of Families living in the ſame Place that I call a Village; in this Village there are Rich and Poor, ſome are your Superiors, ſome are your Inferiors, and others again are your Equals.

Begin therefore with this Maxim, That your Credit ought not to be employ'd to make you formidable; that you never ought to allow in your ſelf Craft and Fraud, and the Practice of laying Snares for your Neighbours; to ſpeak of others with Contempt, to diſplay with Oſtentation your own good Qualities, to ſeek to enrich your ſelf at the Expence of others, are things that you ought abſolutely to avoid.

One of the Antients has wiſely obſerved that in a Place, where there are old Men and young Perſons, the latter ought to reſpect the former, without examining whether they are rich or poor, learned or ignorant. If living at your Eaſe you deſpiſe the Poor; if being in Indigence you look upon the Rich with envious Eyes, this will create laſting Diviſions. What! ſays the rich proud Man, will you not give place to me? If you do not take great Care I ſhall cruſh you to pieces.

In a word, if you have Lands or Houſes he will endeavour to deprive you of them, and make uſe of Force to ſeize your Eſtate, neither your Wives nor Daughters will be ſecure from ſuch a Creditor; for if you are inſolvent he will force them from you under the ſpecious Pretence of equitable Compenſation; ſometimes, when he is in an angry Mood, he'll let looſe his Oxen and his Horſes into your Grounds, which will ſpoil your Land newly ſown; ſometimes in the Heat of Wine he will give himſelf up to the greateſt Exceſſes, and honeſt People will not be able to ſhun his Inſults; his Neighbours having their Patience quite worn out will make Complaints, then they will apply to knaviſh Lawyers, who will carry on a Proceſs in Form: Theſe malicious and ſpecious People will not fail to make Matters worſe, and in

order

order to engage them in a troubleſome Affair they will magnify a ſmall Pond to a troubled Sea, whoſe foaming Waves riſe to the very Clouds; inſomuch that the verieſt Trifle will become a moſt ſerious Affair; by this means the Accuſation will be proſecuted in all the Tribunals, and the Expence of the Lawſuit will have conſequences that will be felt ever after.

Are you on a Journey? if you meet by chance a Man of the ſame Village, as ſoon as you know him by his Voice, nothing can be comparable to the ſecret Pleaſure that you will feel; you take up your Lodging together, you love as if you were Brethren in reality, and how then comes it to paſs that when you live in the ſame Place, inſtead of preſerving Peace and good Order, you excite Quarrels and ſow Diviſion?

Never ſpeak evil of any, and then you will live at eaſe; never fall out with another, but rather give way to his Impoſitions; let your Patience be a Proof againſt Contradiction, and you never need to fear an Injury nor an Inſult.

When there ariſes a Difference between two Perſons, if charitable People endeavour at a Reconciliation; when the Fire of Diviſion is kindled in a Family, if the Neighbours make haſte to quench it; if when a Man is in a violent Paſſion another takes him aſide, and ſpeaking with Mildneſs endeavours to moderate his Anger, the great Fire that ſeemed to menace Heaven will diſappear in a Moment, and that important Affair that was going to be carried before the Tribunal of the Great will end with as much eaſe as an Icicle will melt that is taken from the Tile of a Roof: But if an Incendary meddles with the Affair he will be like a great Stone that rowls down a Declivity, and breaks to Pieces every thing in its Way; he will engage you by his pernicious Counſels to purſue thoſe Practices that will lead you to a Precipice.

But

But ſince I ſpeak of the fatal Conſequences that Quarrels and Lawſuits will draw you into, hearken attentively to what I am going to ſay.

When the Affair comes before a Mandarin, one or other muſt be vanquiſhed, either you or the adverſe Party. If you have the worſt on't, and are not contented with your Loſs, you will ſeek every where for Support and Protection; you will endeavour to gain the good Graces of thoſe that a Mandarin confides in, and they will be well pay'd for their good Offices; you will be deſirous to gain over to your ſide the People belonging to the Court, and how many Feaſts will that oblige you to make; have you wherewithal to defray all theſe Expences?

But if you fall into the Hands of an evil Judge, who, to ruin you, borrows falſe Colours and Appearances of Equity and Juſtice; in vain have you engaged thoſe who have eaſy Acceſs to him, and for whom he has much Eſteem; in vain the Officers of the Court, thoſe venal Wretches, thoſe Bloodſuckers of the People, will declare themſelves in your Favour: After all the Expence you have been at to oppreſs your Enemy, you will be forced to come at length to an amicable Agreement.

But if you refuſe ſuch Accommodation, after you have loſt your Cauſe in a ſubordinate Tribunal, you will appeal to a ſuperior Court; then you will ſee Petitions every Day preſented to all the Tribunals, and the Lawſuit will be lengthened out for ſeveral Years, thro' the Artifice of knaviſh Practitioners; the Witneſſes will ſuffer by it, a great Number of Perſons will be involved in your Misfortune, ſome will be thrown into Priſon, others fall into the Hands of Juſtice, and Sentence will not be pronounced before an infinite Number of Families will be reduced to ſhameful Beggary.

You may conclude from what I have ſaid, that tho' you had Mountains of Copper, and Mines of Gold,

Gold, they will hardly be ſufficient to defray your Expence; and tho' you had a Body of Iron you will hardly be able to undergo the Fatigues and Troubles of the Proſecution.

The Emperor, whoſe Compaſſion for his People is without Bounds, prohibits Lawſuits, and has the Goodneſs to give you Inſtructions himſelf to put an end to the Troubles that may ariſe among you, and he deſires you would live in perfect Unity.

To that end reverence old Age, honour Virtue, pay a Deference to the Rich, and have Compaſſion on the Poor. Never endeavour to regulate things that don't belong to you, if they are out of order; and if you ſuſpect that they are about to bring you into Contempt, never ſeek to revenge yourſelf; alſo if you have licentious Perſons among you, exhort them with Civility and Mildneſs to change their way of Life: In publick Works let your Agreement be perceived by a Diligence to aſſiſt each other.

Another Advice which does not leſs concern you is, that if you are rich don't pride you ſelf in making Feaſts, or in wearing coſtly Habits; and if you have Authority and Credit, never make uſe of them to oppreſs the Weak and Defenceleſs: That which I require of you is that you be humble in Proſperity, and not ſlack in performing your Duty, and wiſh that you may be quite free from Ambition, content with a little, and that you would diſtinguiſh yourſelf by Mildneſs, Moderation, and above all by Frugality.

Be careful in thoſe Years when Epidemick Diſtempers are common, which, joined to the dearneſs of Proviſions, make all Places deſolate; your Duty then is to have Compaſſion on your Countrymen, and to aſſiſt them with all that you can ſpare.

This is well worthy your Attention, and this will promote your Intereſt, for by this means the Peaſants will be faithful, your Country will not be abandon'd,

don'd, your Neighbours will be careful of your Preſervation, and your Intereſt will be that of the Publick: On the other hand Heaven, by ways to you unknown, will protect you, and pour down Bleſſings on your Head.

As for Mechanicks, and all thoſe who are employ'd in a laborious manner, tho' by the immutable Laws of a Superior Being they are born in Poverty and in a low Condition, their Happineſs conſiſts in living according to their Circumſtances, not being uneaſy with their Poverty, nor envying the Wealthy the Poſſeſſion of their Riches.

This Morality will be to them the Source of Peace and Conſolation, and every thing will proſper in the Hands of good Men, nor will their Virtue, if it ſtands the Teſt, remain very long in Obſcurity.

You know at preſent the Intentions of the Emperor, and it belongs to you to conform thereto; if you do ſo, as I make no doubt but you will, the greateſt Advantages will accrue from it, you will content the paternal Heart of his Majeſty, there will be no Diviſions among you, you will ſpare the Mandarins the trouble of multiplying Arreſts and Puniſhments, and you will procure Serenity and Peace to the Empire: When you ſhall return home, apply yourſelves ſeriouſly to the Practice of ſo uſeful a Doctrine.

In this manner a Mandarin inſtructs the People twice a Month with reſpect to their Behaviour, and it is ſo eſſential a Part of his Employment, that if Crimes of ſome kinds are committed in his Diſtrict he would be anſwerable for them.

When a Theft or a Murder happens in a City he is obliged to diſcover the Thieves or Murderers, or he will loſe his Employment: If there is any enormous Crime committed, as for inſtance, if a Son was ſo unnatural as to kill his Father, the News of the Crime is no ſooner carried to the Court,

but

but all the Mandarins of the Diſtrict are deprived of their Offices: They attribute the Fault to them, and they ſay this Misfortune had not happened if they had been more careful in the Diſcharge of their Duty; for the ſame Reaſon, in extraordinary Caſes, they puniſh the Father with Death for the Faults of the Children.

Nothing would be comparable to the excellent Order eſtabliſhed by the *Chineſe* Laws, if all the Mandarins, inſtead of gratifying their Paſſions, conformed themſelves to ſuch Rules, and one might alſo affirm that no Kingdom would be more happy; but among ſo great a Number there are always ſome who place their Happineſs in the Enjoyments of this Life, and follow every thing that gives them Pleaſure and Delight, and are not very ſcrupulous in neglecting the more ſacred Laws of Reaſon and Juſtice, and ſacrificing them to their private Intereſt.

There are no Tricks or Artifices to which ſome of the inferior Officers have not recourſe to deceive the ſuperior Mandarins; and among the latter there are ſome who endeavour to impoſe upon the ſupreme Tribunals of the Court, and even to miſlead the Emperor himſelf: They are ſo well skill'd in cloaking their Paſſions, and uſe the moſt humble and deceitful Expreſſions, and likewiſe affect in the Memorials which they preſent ſuch an Air of Diſintereſtedneſs, that it is a very hard matter for the Prince not to miſtake Falſhood for Truth.

Beſides, as their Salaries are not always ſufficient to maintain their Pomp and Luxury, the Injuſtices which they commit, provided they are ſecret, cauſe them to run no Hazard. There have been Miniſters of State, and chief Preſidents of the ſupreme Courts, who have underhand extorted Mony from the Viceroys of Provinces; and theſe again, to ſet Affairs right with themſelves, have oppreſſed the ſubordinate Officers, and the

the ſubordinate Officers have reimburſed themſelves by their Exactions upon the People.

The Laws indeed have provided againſt this Diſorder by ſeveral wiſe Precautions, which tend to keep the Mandarins within Bounds, and ſhelter the People from Extortion. The Emperor now reigning has endeavoured at a ſtill more efficacious Remedy, for he has augmented their Salaries, and has declared he will receive no Preſents himſelf, forbidding them to receive more than their Due, under the Penalties mentioned in the Laws, which ordain, that a Mandarin who ſhall receive or exact unjuſtly eighty Ounces of Silver ſhall be puniſh'd with Death.

Beſides this, *1ſt*, It is hard to prevent Commotions among the People when they groan under Oppreſſion, and the leaſt Diſturbance which happens in a Province is imputed to the Viceroy, and if it is not immediately appeaſed he is almoſt ſure of loſing his Office. He is, ſays the Law, as the Head of a great Family, and if the Peace of it is diſturbed it muſt be his Fault, becauſe he governs the ſubordinate Officers, and ſhould hinder them from oppreſſing the People; when the Yoke is eaſy, they bear it without murmuring, but if otherwiſe they ſeek to throw it off.

2. The Laws preſcribe that no Perſon ſhall have the Office of Mandarin of the People, not only in his own City, but even in the Province wherein his Family inhabit; and commonly he does not poſſeſs the ſame Office many Years in the ſame Place before he is removed; whence it happens that he cannot contract any extraordinary Friendſhip with the People of the Country in ſuch a manner as to make him Partial: And as almoſt all the Mandarins that govern with him in the ſame Province are unknown to him, it is ſeldom that he has any Reaſon to ſhew them Favour.

If they give him an Employment in a Province joining to his own, he muſt live in a Place that is at leaſt

leaſt fifty Leagues from it; the Reaſon is, that a Mandarin ſhould purſue nothing elſe but the Publick Good: If he exerciſed an Office in his own Country, he would certainly be troubled with the Solicitations of his Neighbours and Friends, and would probably be biaſſed in his Judgment, and do Injuſtice to other Perſons, or might act from a Principle of Revenge againſt thoſe who had formerly done him or any of his Relations an Injury.

They carry this Niceneſs ſo far that they will not permit a Son, a Brother, a Nephew, &c. to be a ſubordinate Mandarin where his Brother, Uncle, &c. are ſuperior Mandarins. For inſtance, ſuch a one is Mandarin of a City of the third Order, and the Emperor is about to ſend his eldeſt Brother to be Viceroy in the ſame Province, on which account the younger is obliged to acquaint the Court therewith, and the Court gives him in another Province a Mandrinate of the ſame Degree as he had before.

The Reaſon of this Regulation is leſt the elder Brother, being Superior, ſhould favour the younger, and either tolerate or wink at his Faults; or that the younger, under the Umbrage of the Dignity and Protection of his Brother, ſhould exerciſe his Office with leſs Equity and Exactneſs.

On the other hand it would be very hard for a Brother to be forced to draw up an Accuſation againſt a Brother.

To ſhun theſe Inconveniences they will not permit that they ſhould be in Employments which have a Dependance upon each other. That which I ſaid of a Father, an elder Brother, an Uncle of the ſuperior Mandarins, ought likewiſe to be underſtood of Son, Brother, Nephew, being ſuperior Mandarins, with reſpect to a Father, elder Brother, or Uncle being Inferiors, and, in a word, of all near Relations whatſoever.

3. Every

3. Every three Years they make a general Review of all the Mandarins of the Empire, and examine the good or bad Qualities that they have for Government. Every ſuperior Mandarin examines what has been the Conduct of the inferior ſince the laſt Informations have been given in, or ſince they have been in Office, and he gives Notes to every one containing Praiſes or Reprimands. For inſtance, the Chief Mandarin of a City of the third Order has under him three or four petty Mandarins to whom he gives Notes, and ſends them to the Mandarin of a City of the ſecond Order on whom he depends: This latter, who has under him ſeveral Mandarins who govern Cities of the third Order, examines theſe Notes, and either agrees thereto, or adds others, according to his Knowledge.

When the Mandarin of the City of the ſecond Order has received the Notes from all the Mandarins of the Cities of the third Order, he gives his Note to them, and ſends the Catalogue of all the Mandarins in his Diſtrict to the general Mandarins of the Province who reſide at the Capital: This Catalogue paſſes thro' their Hands to the Viceroy's, who after he has examined it in private, and then with the four general Mandarins, ſends it to Court with his own Remarks, that the chief Tribunal may have an exact Knowledge of all the Mandarins of the Empire, that it may reward or puniſh them according to their Deſerts.

They reward a Mandarin by raiſing him to a higher Degree, and they puniſh him by placing him in a lower, or by depriving him of his Office.

For two Months that this Examination laſts the Viceroy ſees no body, admits no Viſits, nor receives any Letter from thoſe that are under him. He takes theſe Meaſures that he may ſeem a Man of great Integrity, and to ſhew that he regards nothing but Merit.

rit. The following are Samples of these Notes which are given to the Mandarins.

Under their Name, and Title of their Mandrinate, they write That he is a Man greedy of Money, too severe in his Punishments, treats the People in a harsh manner, or else that he is too much advanced in Years, and is no longer able to perform his Office: That another is proud, of an odd Disposition, capricious, and of an unequal Temper: That another is blunt, passionate, and does not know how to govern himself; likewise that another is weak in his Manner of Governing, or does not know how to make himself obey'd; or else he is slow, backward in the Dispatch of Business, and is not well acquainted with the Laws and Customs, &c.

When the Catalogue of Notes is arriv'd at *Peking*, the Chief Tribunal to which it is address'd examines them, and sends them back to the Viceroy, after having set down the Reward or Punishment which it appoints for each Mandarin. They deprive those of their Offices who have bad Notes, and raise those who are commended to a superior Mandrinate; such a one, for instance, who was Mandarin of a City of the third Order, and who has given Proofs of his Capacity, is rais'd to the Government of a City of the second Order, for which he seems to have the necessary Talents.

There are others that they are contented with raising or depressing some Degrees, and then the Mandarins are obliged to put at the Head of their Orders the number of Degrees that they are to be raised or depressed: For instance, I the Mandarin of this City raised three Degrees, or depressed three Degrees, do order and appoint, &c. By this means the People are instructed in the Reward or Punishment that the Mandarin deserved: When he has been raised ten Degrees, he has room to hope that he shall soon be exalted to a Superior Mandrinate; but if, on the

other hand, he has been depreſſed ten Degrees, he has reaſon to fear he will loſe his Employ.

4. As the general Officers might be corrupted with Bribes by the particular Governors of Cities, and ſo would connive at the Injuſtice of the Mandarins who oppreſs the People; the Emperor ſends ſecretly from time to time Inſpectors into the Provinces, who go into the Cities, and likewiſe into the Tribunals, while the Mandarin gives Audience, and dexterouſly inform themſelves by the Mechanicks and People in what manner he behaves in the Adminiſtration of his Office, and after theſe ſecret Informations, if he finds any Diſorder then he diſcovers the Enſigns of his Dignity, and declares himſelf the Emperor's Envoy.

As his Authority is abſolute he draws up immediately the Proceſs of the faulty Mandarins, and puniſhes them according to the Severity of the Laws, or elſe, if the Injuſtice is not notorious, he ſends his Informations to Court that they may determine what is to be done.

A few Years ago the Emperor named theſe ſort of Commiſſioners for the Province of *Canton*, there being an Affair upon the Carpet which concerned the Viceroy and the Comptroller-General of Salt, who had ſent Accuſations to *Peking* againſt each other: The People of the Province, who ſuffered by the Dearneſs of Salt, the Price of which was conſiderably augmented, took the Part of the Viceroy againſt the Comptroller, and the greateſt part of the General Mandarins ſpoke in favour of the latter againſt the former.

The Court, attentive to this Difference, and deſirous of knowing who was in fault, ſent two *Tſong tou* in Quality of Commiſſioners; at their Arrival at *Canton* they refuſed the Honours that Cuſtom had preſcribed for their Reception, to avoid giving room for Suſpicion, that they might be gained to either Side

Side by Preſents; they had even no Communication with the Mandarins, but when they cited them one after another to take Information in the Affair they came to examine: For which reaſon, without receiving or making any Viſit, they went directly to the Palace that was prepared for them, and ſhut themſelves up, till having cited the Viceroy and Comptroller General they had begun the Proceſs by repeated Interrogatories of theſe two Great Mandarins, who appeared ſeveral times before their Judges like common Criminals.

The Viceroy, during the whole Time of the Trial, was obliged to leave his Palace every Morning to be near the Place of Audience, and waited there till Night: In this he was treated more favourably than the Comptroller-General, who was obliged all the time to abſent himſelf from his Tribunal, and to be continually at the Gate where Audience was given.

All the Shops were ſhut up in the City, and the People, by their Deputies, brought in Accuſations againſt the Comptroller, and they were received by the Commiſſioners as well as thoſe that were produced by the Mandarins: The Informations being ended the Commiſſioners ſent them to *Peking* by an extraordinary Meſſenger, after which they received Viſits from all the Mandarins, except the Comptroller-General.

5. Tho' the Inſpectors of Provinces are conſiderable Officers, and of known Integrity, yet they may ſometimes abuſe their Power, and be tempted to enrich themſelves at the Expence of the Guilty, whoſe Injuſtice they may overlook; and therefore to keep them upon their Guard the Emperor, when they leaſt think of it, goes into certain Provinces in Perſon to hear himſelf the juſt Complaints of the People againſt their Governors. Theſe kind of Viſits, wherein the Prince affects to render himſelf popular, make the Mandarins tremble that are never ſo little faulty.

In the Year 1689 the late Emperor *Cang hi* took a Voyage into the Southern Provinces, and paſſed by the Cities of *Sou tcheou*, *Yang tcheou*, and *Nan king*: He was on horſe-back, followed by his Guards and about 3000 Gentlemen.

They came to receive him with Standards, Flags, Canopies, Umbrellas, and other Ornaments without number: At the Diſtance of every twenty Paces they had erected in the Streets Triumphal Arches covered with the fineſt Stuffs, and adorned with Feſtoons, Ribbands, and Tufts of Silk, under which he paſſed: The Streets were lined with an infinite number of People, but with ſo great a Veneration, and ſo profound a Silence, that there was not the leaſt Noiſe heard.

He lodged in his Bark at *Yang tcheou*, and the next Day made his Entry on horſe-back; the Streets were covered with Carpets, and he demanded of them if the Mandarins had given them Orders to do it; the Inhabitants reply'd, *That they had not, and that they did it of their own accord, being willing to give this publick Teſtimony of Reverence to his Majeſty*, with which he ſeemed much ſatisfied: The Streets were ſo full of Men and Children that the Horſemen could hardly paſs, and the Emperor ſtopt every Moment, ſeeming to be greatly pleaſed with it.

At *Sou tcheou* they had laid Carpets upon the Pavements of the Streets, which cauſed the Emperor to alight at the Entrance of the City, and command the Horſe to ſtop, that they might not ſpoil ſo many fine Pieces of Silk which belonged to the People, ſo that he went on foot to the Palace that was prepared for him, and honoured the City with his Preſence for the Space of two Days.

It is in theſe ſort of Journeys that the Emperor declares himſelf the Protector and Father of the People, and that ſpeedy and ſevere Juſtice is uſed towards the Mandarins when there are juſt Cauſes of Complaint.

P. le

P. le Comte related one of these Examples of Justice and Severity, by which the late Emperor *Cang hi* rendered himself formidable to the Mandarins, and equally beloved by the People.

This Great Prince being once at some Distance from his Attendants, says the Father, perceived an old Man who wept bitterly, and asked him the reason of his Lamentation: *Sir*, reply'd the Man, who did not know him, *I had but one Child, in whom I placed all my Happiness, and with whom I trusted the care of my Family, and a* Tartarian *Mandarin has taken him from me, so that I am at present deprived of all Succour, and probably shall be as long as I live, for how can a poor weak Man like my self oblige the Governor to do me Justice? This is not so difficult as you think it is*, reply'd the Emperor, *get up behind me, and guide me to the House of this unjust Ravisher*; the good Man obeyed without Ceremony, and in about two Hours time they arrived at the Mandarin's Palace, who did not expect such an extraordinary Visit.

However the Guards and a great Company of Lords, after having searched a long time for him, overtook him at the Mandarin's, and without knowing what was the matter, some surrounded the House, and others entered therein with the Emperor: This Prince having convicted the Mandarin of the Violence that he was accused of, condemned him to lose his Head on the spot; after which, turning towards the afflicted Father, who had lost his Son, to make you entirely amends, said he to him in a serious manner, *I bestow upon you the Office of the guilty Person who is put to death, take care to fill his Place with greater Moderation than he did, and let his Crime and Punishment make you fearful, in your Turn, of becoming a dreadful Example to others.*

6. In a word nothing can be more instructive, and more capable of keeping the Mandarins in order, and prevent the Faults they might be guilty of, than

the Gazette which is printed every Day at *Peking*, and diſperſed from thence into all the Provinces: There is nothing inſerted in it but what has reference to the Government; and as the *Chineſe* Government is abſolute Monarchy, and the moſt trifling Affairs are brought before the Emperor, it contains nothing but what may be very ſerviceable to direct the Mandarins in the Exerciſe of their Office, and inſtruct the Learned as well as the Vulgar.

It contains, for inſtance, the Names of the Mandarins that have been deprived of their Offices, and for what Reaſon: One for being negligent in gathering the Emperor's Tribute, or for ſquandering it away; another becauſe he was too indulgent or too ſevere in his Puniſhments; this for his Oppreſſion, that for want of Talents to govern as he ought. If any Mandarin has been raiſed to a conſiderable Office or been depreſſed; or if he has been deprived, for any Fault, of the Annual Penſion that he ought to receive of the Emperor, it is immediately put into the Gazette.

It ſpeaks likewiſe of all Criminal Affairs for which Perſons are capitally condemned, and likewiſe the Names of the Officers who fill the Places of the Mandarins that were removed, as alſo the Calamities that happened in ſuch and ſuch a Province, and the Aſſiſtance given by the Mandarins of the Place in purſuance of the Emperor's Order; it likewiſe contains the Expences diſburſed for the Subſiſtence of the Soldiers, the Neceſſities of the People, the Publick Works, and the Benefactions of the Prince; there are alſo the Remonſtrances of the Supreme Tribunals, which have been made to the Emperor concerning his own Conduct, or his Deciſions.

They therein mention the Day that the Emperor tilled the Earth, that they may excite Emulation in the Minds of the People, and inſpire thoſe who govern them with a Love of Labour and Application for the Culture of the Fields; they mention likewiſe

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the Time of the Convention of the Grandees at *Peking*, and all the Chief Mandarins of the Tribunals, that they may be inſtructed in their Duty. There you may find the Laws and new Cuſtoms that have been eſtabliſhed, the Praiſes and Reprimands given by the Emperor to a Mandarin: For inſtance, ſuch a Mandarin has not a very good Reputation, and if he does not amend he will be puniſhed.

In ſhort the *Chineſe* Gazette is made in ſuch a manner that it is very uſeful to inſtruct the Mandarins how to govern the People as they ought, for which reaſon they read it conſtantly; and as it gives an account of all the Publick Affairs that are tranſacted in this vaſt Empire, the greateſt part commit to writing their Obſervations upon the things that it contains, which may direct them in their Conduct.

Nothing is printed in the Gazette but what has been preſented to the Emperor, or comes from the Emperor himſelf; thoſe who have the care of it dare not add a Tittle thereto, nor even their own Reflections, upon pain of Corporal Puniſhments.

In 1726 a Writer of a Tribunal, and another Writer, who was employed at the Board of the Poſt-Office, were condemned to Death for having inſerted Circumſtances in the Gazette that were found to be falſe: The Reaſon upon which the Tribunal of Criminal Affairs founded their Judgment, was, that he had failed in Reſpect to his Majeſty, and the Law declares that whoever fails in Reſpect to his Majeſty deſerves Death.

To conclude, the Laws prohibit the Mandarins the greateſt part of common Diverſions; they are not permitted to treat their Friends, and give them a Play, but at certain times; they would risk their Fortune if they indulged themſelves in Gaming, Walking, private Viſits, or if they aſſiſted at publick Aſſemblies; they follow no other Diverſions but what they can take in the more private Part of their own Palaces.

Of the Military Government, and Forces of the Empire, the Forts, Soldiers, Arms and Artillery.

AS there were formerly in *France* Knights belonging to the Army, and Knights belonging to the Laws, there are likewiſe in *China* Doctors of Learning, and Military Doctors; of the former of which we have already ſpoken, upon whom the Government of the Empire depends; we are now going to ſpeak of the other ſort, who are appointed to preſerve the Tranquility of the Empire, to keep their Neighbours in Awe, and to ſtifle or prevent Rebellions.

The Mandarins of the Army, or Officers of War, ought to paſs ſeveral Examinations, as well as the Mandarins of Letters, and to give Proofs of their Strength, Dexterity, and Experience in the Military Art; thus there are three Degrees among them which they ought to take, that of Batchelor, Licentiate, and Doctor in Arms: It is in the Capital of every Province that the Batchelors are examined, in order to be Licentiates, in the manner that I have explained elſewhere.

There are at *Peking* five Tribunals of Mandarins of Arms, called *Ou fou*, that is, the five Claſſes of Mandarins of War.

The Firſt Claſs is that of the Mandarins of the Rear-Guard, called *Heou fou*; the Second is of the Mandarins of the left Wing, named *Tſou fou*; the Third of the Mandarins of the right Wing, which they call *Yeou fou*; the Fourth of the Mandarins of the advanced Guard of the main Army, to which they give the Title of *Tchong fou*; the Fifth of the Mandarins of the advanced Guards, called *Tſien fou*.

Theſe

These five Classes have at their Head a Principal and two Assistants, and are of the first Order of Mandarins: They choose commonly for these Posts great Lords of the Empire, and these are they who command the Officers of the Court, and all the Soldiers.

These five Tribunals depend on a Supreme Tribunal of War called *Jong tching fou*; the Principal of which is one of the greatest Lords of the Empire, and his Authority extends over the five Tribunals, and all the Officers and Soldiers of the Court; but to prevent the Abuse of so extensive a Power, which renders him Master of so many Troops, he has for Assistant a Mandarin of Letters, with the Title of the Superintendant of the Army, together with two Inspectors, named by the Emperor, who have their share in all the Affairs; and besides, when the Execution of any Military Project is deliberated upon, they depend absolutely on the fourth of the six Supreme Courts, called *Ping fou*, of which we have spoken, and under whose Jurisdiction the whole Militia of the Empire is.

Tho' there are great Lords who hold in the Empire the Rank of Princes, Dukes, and Earls, and are above all the Orders of Mandarins by their Dignity, Merit, and Services, yet there is not one of them that does not think himself honourably distinguished by the Title they derive from their Mandrinate, and the Quality of Principal of the Five Tribunals of the Mandarins of the Army. There are none that can have greater Ambition to command than the *Chinese*, and all their Glory and Happiness consist in having Authority in the State.

The Chief of the Mandarins of the Army has the same Rank as the Generals in *Europe*, and his Business is much the same; he has under him in some Places four Mandarins, and in others but two, whose Employment is not unlike that of our Lieutenant-Generals, who have likewise four subordinate Mandarins, answering to our Colonels; these again have

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under them others that may be called Captains, who have likewiſe their Subaltern Officers like Lieutenants and Enſigns.

Every one of theſe Mandarins has a Train agreeable to his Dignity, and when he appears in Publick he is always attended by a Company of Officers belonging to his Tribunal: They altogether command a great Number of Troops, partly Horſe and partly Foot.

Theſe Officers exerciſe their Soldiers regularly, in a kind of tumultuous and diſorderly Marches, which they uſe when they follow the Mandarins, or in forming Squadrons, or in defiling in Order, or in encountering each other, or in rallying at the Sound of Horns and Trumpets; in a word, they have a great deal of Skill in uſing the Bow, and in managing the Sabre.

They alſo from time to time review their Troops, and then they examine carefully their Horſes, Muskets, Sabres, Arrows, Cuiraſſes, and Helmets; if there is the leaſt Ruſt on their Arms they are immediately puniſhed for their Negligence with thirty or forty Blows of a Battoon if they are *Chineſe*, and of a Whip if they are *Tartars*: At other times they are free to follow what Trade they pleaſe, unleſs they are fixed in a Poſt that takes them up entirely; as for inſtance, when they guard a Gate of a City, or are placed to take care of the High Roads.

As the Trade of War does not take up much of their Time in a Country where Peace has reigned for ſo many Years, inſtead of being obliged to inliſt Soldiers by Force, or Mony, as is the Cuſtom in *Europe*, this Profeſſion is looked upon generally as a Fortune, which they endeavour to procure by the Aſſiſtance of their Friends, or by Preſents to the Mandarins, and are generally of the ſame Country wherein they ſerve, and have their Family with them.

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The three Northern Provinces yield many Soldiers for the Service of the Emperor, and are paid every three Months, which Pay is five *Soûs* of fine Silver, and a Measure of Rice a day, which is sufficient for the Maintenance of one Man: There are some who have double Pay, and Horsemen have five *Soûs* more, and two Measures of small Beans to feed their Horses, which are provided by the Emperor.

They reckon more than 18000 Mandarins of War, and above 700000 Soldiers, dispersed among the Provinces, in the Forts, Cities, and Places of War by the Side of the Great Wall.

These Troops are well cloathed and well armed; they make a handsome Appearance when they march, or are reviewed, but they are not comparable to our Troops in *Europe* either for Courage or Discipline, and they are easily disordered and put to the Rout.

Beside that the *Chinese* are naturally effeminate, and the *Tartars* are almost become *Chinese*; the profound Peace they have enjoy'd does not give them occasion to become warlike: Likewise the Esteem that they have for Learning preferable to every thing else, the Dependance that the Soldiers have upon Men of Letters, the Education that is given to Youth, who see nothing but Books and Characters, wherein they are instructed with a grave and serious Air, and hear nothing spoken of but Law and Politicks; this Education, I say, is not capable of giving Men a warlike Genius: These Troops are made no other use of, especially since *Tartary* has submitted, than to prevent Revolts, or to appease the first Commotions that arise in a City or a Province: Twenty-four Officers have at Court the Dignity of Captain-Generals, and there are likewise as many Colonels.

Besides these *Tartarian* Officers there are also Officers of the Tribunal of War, who superintend the *Chinese* Troops throughout the Empire, and they have always Couriers ready to carry necessary Orders into the

the Provinces, which is performed with great Secrecy. Their principal Care is to purge the Country of Robbers, whom they follow and obſerve with ſo much Diligence that they ſeldom fail of taking them; and when they are to be executed, Orders are ſent to the City, neareſt to the Place where the Robbers are found, and if there is a Neceſſity they make uſe of the Forces of ſeveral Cities: In caſe of a War they cauſe a Detachment of ſeveral Batallions from every Province to make up the Body of an Army.

Before the Union of the *Tartars* and *Chineſe* there was by the Side of the Great Wall a prodigious Number of Troops appointed to guard it, and to cover the Empire againſt the Enterprizes of ſuch formidable Enemies, but at preſent they are only in the moſt important Places.

Nature has taken care to fortify *China* in all other Places where it might have been liable to be attacked; the Sea, which encompaſſes ſix Provinces, is ſo ſhallow near the Coaſt, that no large Veſſel can come nigh without being broke to Pieces, and Storms are ſo frequent that no Fleet whatever can ſafely approach the Land. On the Weſt there are inacceſſible Mountains, which are no leſs a Security on that Side than the Sea and the Great Wall on the other.

Two hundred and fifteen Years before the Coming of Chriſt this prodigious Work was built, by Order of the Firſt Emperor of the Family of *Tſin*, to defend three great Provinces againſt the Irruptions of the *Tartars*.

As ſoon as he had determin'd on this grand Deſign, he drew a third Part of the labouring Men out of every Province, and in order to lay the Foundations of it on the Sea-Coaſt, he commanded ſeveral Veſſels loaded with Iron to be ſunk to the bottom of the Water, as likewiſe large Stones, upon which the Work was cauſed to be erected, with ſo much Nicety and Exactneſs, that if the Workmen left the leaſt Chaſm

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diſcoverable between the Stones, it was at the forfeit of their Lives.

By this means the Work is preſerv'd to this Day almoſt as intire as when it was new built; the Length of it is about 500 Leagues, and it is ſo broad that ſix Horſemen may ride in Rank on it.

There are two principal Reaſons of this Enterprize being ſo much admired; the firſt is, That in its vaſt Extent from Eaſt to Weſt it paſſes in ſeveral Places over very high Mountains, on which it riſes gradually, and is fortify'd at certain Diſtances with large Towers, not farther from each other than two Bows Shot, in order that no Place may be left undefended.

It is hard to comprehend how this enormous Bulwark has been raiſed to the Height we ſee it in dry barren Places, where they were obliged to bring from a great Diſtance, and with incredible Labour, Water, Bricks, Mortar, and all the neceſſary Materials for the Conſtruction of ſuch a Work.

The Second is, That this Wall is not continued in the ſame Line, as may be ſeen in the Map, turning and winding in ſeveral Places, according to the Diſpoſition of the Mountains, in ſuch a manner that inſtead of one Wall it may be ſaid there are rather three that encompaſs this great Part of *China* towards the North, where it borders upon *Tartary*.

As for the Cities of War there is nothing but their Situation that renders them difficult of Acceſs, and by which they ſeem better fortify'd than the common Cities: The whole Invention of the *Chineſe* Engineers to fortify Places conſiſts in an excellent Rampart, Brick Walls, Towers, and a large Ditch full of Water; and, to ſay the Truth, this Fortification is ſufficient for a Defence againſt all Inſults, and is proportionable to the Efforts of the Enemy, who are as little skill'd in attacking others as in defending themſelves.

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The Forts, fortify'd Places, and Cittadels are very numerous, being diſtinguiſh'd into ſeven different Orders, which the *Chineſe* call *Quan*, *Guei*, *So*, *Tchin*, *Pao*, *Pou*, *Tchai*: There are about 600 of the firſt Order, 500 and upwards of the ſecond, 311 of the third, 300 of the fourth, 150 of the fifth, and 300 of the laſt, which make above 2000 fortify'd Places, without reckoning the Towers, Caſtles, and Redoubts of the famous Wall, which have every one a particular Name and Garriſon.

Among the latter there are Places of Refuge in the middle of Fields, where the Husbandmen and Inhabitants of Country Villages retire with their Flocks and Moveables, in caſe of Commotions, which rarely happen, or of the ſudden Incurſion of Robbers, where they are cover'd from every Inſult; there are others that are built on the Tops of Rocks and craggy Mountains, which are inacceſſible, unleſs by the help of Steps cut in the Rock, or by Ladders.

Theſe Places, which are Aſylums for the Peaſants, are not encompaſs'd with Walls, and are only ſtrong on account of the Situation, which renders them inacceſſible, or by deep and large Ditches capable of ſtopping the Robbers in their Paſſage.

They reckon beſides theſe more than 3000 Towers or Caſtles, called *Tai*, wherein are conſtantly kept Centinels and other Soldiers, who when they diſcover any Diſorder make a Signal, if in the Day-time by a Flag on the Top of the Tower, and in the Night-time by a lighted Torch, to alarm the neighbouring Garriſons, for throughout the Empire there is neither Province, City, nor walled Town, but what has Soldiers for its Defence and Safety.

Tho' the Uſe of Gunpowder is very ancient in *China*, Artillery is but modern, and they have ſeldom made uſe of Powder ſince it was invented but for Fireworks, in which the *Chineſe* excel; there were however three or four Bombards at the Gates of *Nan king*, ancient enough

enough to make one judge that they had ſome Knowledge of Artillery, and yet they ſeem'd to be ignorant of its Uſe, for they ſerve for nothing but to be ſhewn as Curioſities; they have alſo Pattereroes in their Buildings on the Sea-coaſt, but have not Skill enough to make uſe of them.

It was in the Year 1621 that the City of *Macao* preſented the Emperor with three Pieces of Cannon, and Men to take care of them, of which they made the firſt Trial in the Preſence of the Mandarins, who were in a great Surprize and Conſternation, when they ſaw that after one of the Pieces was fired it recoil'd and kill'd a *Portugueſe* and three *Chineſe*, who did not withdraw ſoon enough.

Theſe Pieces were carry'd to the Frontiers of the Empire next to *Tartary*, the Inhabitants of which coming in Crowds near the great Wall were ſo frighted at the Deſtruction they made when they were fired, that they fled, and durſt not venture to return any more.

In the Year 1636 when a Perſecution was carry'd on againſt the Preachers of the Goſpel, who had concealed themſelves for ten Years without daring to appear, the *Tartars* made a new Irruption into the Empire; the Mandarins deliberated concerning the neceſſary Means of oppoſing the Irruptions of theſe Barbarians, and talk'd of fortifying the Towns, and furniſhing them with Artillery; and remembring they had often heard Dr. *Paul ſiu* ſay that the Miſſionaries underſtood the Art of caſting great Guns, they beſought the Emperor immediately to command *P. Adam Schaal*, Preſident of the Tribunal of the Mathematicks, to caſt ſome; his Majeſty was deſirous to know beforehand of this Father if he had ever done it, but the Mandarins taking upon themſelves to make the Enquiry, without letting him perceive their Deſign, beſought the Emperor to haſten the Order, which they perſuaded themſelves would have the deſired Effect.

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They obtained what they desired, and going to make the Father a Visit, under pretence of proposing some Difficulty in Astronomy, they ask'd him Questions concerning several Parts of the Mathematicks, and question'd him as it were accidentally, if he understood the Method of casting great Guns.

The Father replying that he understood the Principles thereof, they immediately presented him the Emperor's Order.

The Missionary excused himself in vain, by saying that the Practice was quite different from the Theory, for obey he must, and instruct the Workmen; accordingly they assign'd him a proper Place near the Palace, that he might be assisted therein by the Eunuchs of the Court.

Some time afterwards the several Pieces of Workmanship in Opticks, Staticks, Architecture Civil and Military, and several Instruments of Wood and Copper, that *P. Ferdinand Verbiest* had made for the Observatory at *Peking*, persuaded the Mandarins that he could not be less skilful in founding Cannon to defend the Empire against the Insults of its Enemies, and especially certain Banditti who infested the Borders of *China*, and the Frontier-Provinces, from whence it was difficult to chase them.

For this reason they presented a Memorial to the Emperor, in which they petition'd for an Order that *P. Verbiest*, for the Preservation of the State, might instruct Workmen in the Manner of Founding and making of Cannon; the Missionary, who had read in the Memoirs of the Church of *Peking*, that under the last Family of the *Chinese* Emperors, they made use of this Means to introduce into the Empire a great number of Evangelical Workmen, believ'd that the Service which he should do so great a Prince would not fail to render him a Favourer of the Christian Religion, so that he cast 130 Pieces of Cannon with wonderful Success.

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Some time after the Council of Chief Mandarins of War presented a Memorial to the Emperor, acquainting him with the Necessity they were in of having, for the Defence of their fortify'd Places, 320 Pieces of Cannon of different Bores after the *European* Fashion; the Emperor granted their Request, and ordered these Cannon to be cast, and that *Nan hoai gin*, for so the *Chinese* called *P. Verbiest*, should oversee the Work.

The Father obey'd the Emperor's Order, and on the eleventh of *February* 1681 gave them the Models, which were approved of, and an Order was sent to the Tribunal, that has the Oversight of the publick Buildings and Works, to apply to the Business without Loss of Time, and furnish for this Purpose all things necessary.

They employ'd above a Year in making these Cannon; the greatest Difficulty that the Father had proceeded from the Eunuchs of the Court, who could not bear to see a Stranger so much in the good Graces of the Emperor, and therefore used their utmost Endeavours to hinder the Success of the Work; they complain'd every Moment of the Slowness of the Workmen, while they caused the Metal to be stolen away by the Under-Officers of the Court: As soon as one of the largest Guns was finish'd, but before it could be polish'd on the Inside, they thrust an Iron-Ball into the Bore with great Violence to render it useless; but the Father, after having loaded it with Powder thro' the Touch-hole, fired it off, and the Ball was forc'd out with such a terrible Noise, that the Emperor hearing it in the Palace was desirous of having it immediately repeated: When all the Cannon were finish'd they were taken to the Foot of the Mountains, half a Day's Journey West from *Peking*, in order to make Trial of them, whither several Mandarins went to see them discharg'd, as likewise the Emperor himself, with several Governors of Western

Tartary who were then at *Peking*; after having been inform'd of the Succeſs of the Trial, he alſo took with him his whole Court, and the principal Officers in the Army; they loaded them in his Preſence, and diſcharg'd them ſeveral times againſt ſuch Places as he directed.

Perceiving that the Balls hit the Places they were aim'd at, by the Care that the Father took in directing them by his Inſtruments, he was ſo greatly pleaſed that he made a ſolemn Feaſt for the *Tartarian* Governors, and principal Officers of the Army, under the Tents, and in the middle of the Field, drinking out of his golden Cup to the Health of his Father-in-law, Officers, and even of thoſe who directed the Cannon with ſo much Exactneſs.

At length addreſſing himſelf to *P. Verbieſt*, who was near his Tent, and whom he had ſent for into his Preſence, he ſaid to him, *The Cannons that you made the laſt Year were very ſerviceable againſt the Rebels, and I am well ſatisfy'd with your Services*, and then taking off his furr'd Veſt, which was very valuable, and alſo his Gown, he preſented them to him as a Teſtimony of his Friendſhip.

They continu'd ſeveral Days to make a Proof of the Guns, and diſcharged 23000 Balls to the Satisfaction of the Mandarins. It was at this time that the Father compos'd a Treatiſe of the Founding of Cannons, and of their Uſe, and preſented it to the Emperor, with forty-four Tables of Figures neceſſary for the underſtanding of this Art, and of the Inſtruments proper to level the Cannon, that they might carry to any particular Diſtance.

A few Months afterwards the Tribunal, which examines the Merit of Perſons who have done Services to the State, preſented a Memorial to the Emperor, by which they beſought him to have Regard to the Service that *P. Verbieſt* had done by the Founding of ſo many Pieces of Artillery; his Majeſty granted their Petition,

Petition, and beſtow'd on him a Title of Honour like that of the Viceroys, when they have deſerved well in their Government by the Wiſdom of their Conduct.

To prevent the Superſtition of the *Chineſe*, who ſacrifice to the Spirits of the Air, Mountains and Rivers, according to the different Works they begin and finiſh, *P. Verbieſt* fixed a Day to bleſs the Cannon in a ſolemn Manner; for which purpoſe he erected an Altar in the Foundary, on which he placed a Crucifix, and then in his Surplice and Stole adored the true God, proſtrating himſelf nine times, beating his Forehead againſt the Ground; and as it is the Cuſtom in *China* to give Names to ſuch kind of Works, the Father gave the Name of a Saint to every Piece of Cannon, and traced himſelf the Characters that were to be engrav'd.

There were ſome of too ardent a Zeal, who publiſh'd in *Spain* and *Italy* Libels againſt *P. Verbieſt*, with a Deſign to render the Jeſuits odious, wherein they ſaid it was unworthy of a Prieſt to carry Arms to the Infidels, and that this Father had incurred the Excommunications of the Popes, who have forbid it.

The Father prudently reply'd, "That the Intention "of the Church in this Prohibition was to hinder "the Infidels from making uſe of thoſe Arms againſt "the Chriſtians; that nothing of that ſort could hap- "pen in *China*, ſince neither the *Chineſe* nor *Tartars* "could make War againſt the Chriſtians; but on the "contrary by this very means Religion was eſta- "bliſh'd in *China*, ſince the Emperor, by acknow- "ledging his Services, gave Liberty to the Miſſiona- "ries to preach the Goſpel throughout his Domi- "nions."

Of the Policy of the Chineſe, *as well in the Cities for the Preſervation of Regularity, as in the Great Roads for the Safety and Commodiouſneſs of Travellers: Of the Cuſtom-Houſe, Poſts,* &c.

IN a Country ſo large as *China*, where there are ſuch a great Number of Cities, and ſo prodigious a Multitude of Inhabitants, there would be nothing but Confuſion and Diſorder, if the Regulations, which are exactly obſerved, did not prevent the leaſt Diſturbance; the Tranquillity that reigns there being the Effect of the wiſe Laws that are eſtabliſh'd.

Every City is divided into Wards, and every Ward has a Principal who takes care of a certain Number of Houſes; he is anſwerable for every thing that happens, and if there ſhould chance to be any Tumult, that the Mandarin is not immediately inform'd of, he is very ſeverely puniſh'd.

Maſters of Families are equally reſponſible for the Conduct of their Children and Servants, and thoſe in Authority are reckon'd culpable when their Inferiors, who ſhould pay them Obedience and Reverence, have committed any criminal Act; even the very Neighbours themſelves are obliged to lend mutual Aſſiſtance when any Misfortune happens, as for inſtance, in caſe of nocturnal Theft.

There is always a good Guard at the Gates of every City, who examine all Paſſengers that enter in, eſpecially if any Singularity renders them ſuſpected; ſo that if his Phyſiognomy, Air, or Accent, cauſe them to ſuſpect he is a Stranger, he is immediately ſtopt, and Advice or Notice given thereof to the Mandarin.

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It is one of their principal Maxims, and which they believe contributes moſt to good Government, not to ſuffer Foreigners to ſettle in the Empire; for beſides their in-bred Haughtineſs, and Contempt of other Nations, whom they look upon as barbarous, they are perſuaded that the Difference of People would introduce among them a diverſity of Manners and Cuſtoms, which by little and little would bring on Perſonal Quarrels, and theſe would end in Parties, and proceed to Rebellions fatal to the Tranquillity of the Empire.

At the beginning of the Night the Gates of the City are carefully ſhut, as alſo the Barriers at the end of every Street; at proper Diſtances there are Centries who ſtop thoſe that are not got home to their own Houſes, and in ſome Places there are Horſemen that continually patrol upon the Ramparts; *The Night*, ſay they, *is for Repoſe, and the Day for Labour*; this Law is ſo well obſerv'd, that no People of Credit dare venture to appear in the Streets during the Night, and if any one happens to be found he is look'd upon as a kind of Black-Guard or Robber, who delights in Darkneſs in order to do Miſchief, for which reaſon he is ſtopt, ſo that it is very dangerous to be abroad at ſuch times, for even innocent Perſons can hardly eſcape the Rigour of the Law.

There are in every City large Bells, or Drums of a very extraordinary Size, which ſerve to diſtinguiſh the Watches of the Night: Every Watch conſiſts of two Hours; the firſt begins about eight in the Evening, and during the two Hours of this firſt Watch they ſtrike from time to time one Stroke either on the Bell or on the Drum; when that is finiſh'd the ſecond Watch begins, when they ſtrike two Strokes in the ſame manner, three in the third, and ſo of the reſt, inſomuch that at any time of the Night one may gueſs what it is o' Clock. The Bells have not a very harmonious Sound, becauſe the Hammer which they ſtrike with is not of Metal, but of Wood.

The Gate of Arms is only for the Uſe of Soldiers, who never are in their Military Accoutrements but in times of War, unleſs they keep Guard, paſs in Review, or attend the Mandarins; at other times they apply themſelves to Trade, or follow their own private Profeſſions.

If there happens to be a Quarrel among the Populace, and they come to Blows, they are careful not to ſhed Blood; for which reaſon, if they chance to have any Clubs or Steel Weapons in their Hands, they lay them aſide and fairly box it out.

It often happens that they end their Diſturbance by complaining to a Mandarin, who ſitting in his Chair of State, and ſurrounded with inferior Officers, hears both Parties very cooly, who plead their own Cauſe, after which he ſentences the culpable Perſon to be baſtinado'd in his Preſence, and ſometimes both together.

There are Courtezans or common Proſtitutes in *China* as well as elſewhere, but as they commonly cauſe Diſturbances they are not permitted to live within the Walls of the City: The Houſes they inhabit are of a particular kind, and ſeveral of them lodge together, being generally under the Management of a Man, who is anſwerable for any Diſorder that ſhall happen; yet for all this theſe looſe Women are ſcarcely tolerated, but look'd upon as ſcandalous, inſomuch that ſome Governors of Cities will not permit them to live within their Diſtrict.

In ſhort, the Education they give to Youth contributes much alſo to the Peace and Tranquillity that the Cities enjoy; for as there is no coming to the Offices and Dignities of the Empire, but in proportion to the Progreſs that is made in the Sciences, young Perſons are continually kept cloſe to their Studies, and all Diverſions likely to promote Idleneſs abſolutely forbid, ſo that by this intenſe Application to the Cultivation of their Minds, and the exerciſing their Memories,

mories, they are accuſtom'd to moderate their unruly Paſſions, and find themſelves diſengaged from a great part of thoſe Vices that an idle and delicate Life never fails to nouriſh.

Nor are the *Chineſe* leſs careful with reſpect to the Commodiouſneſs of the Roads than the Tranquillity of the Cities: The Canals that the Country is almoſt full of, and which are ſo uſeful for the Tranſportation of Merchandizes into ſeveral Provinces, are bordered with Keys of Free-Stone, and in low, marſhy, and watry Places they have raiſed very long Cauſeways for the Conveniency of Travellers.

They are very careful in making the Roads ſmooth and level, which are often pav'd, eſpecially in the Southern Provinces, where they make uſe neither of Horſes nor Waggons: The Roads are commonly broad, and in many places the Soil is light, and dries almoſt as ſoon as the Rain ceaſes: They have contrived Paſſages over the higheſt Mountains by cutting thro' Rocks, levelling the Tops of the Mountains, and filling up the Valleys.

In ſome Provinces the High Roads are like ſo many great Walks between two great Rows of high Trees, and ſometimes inclos'd between two Walls eight Foot high, to prevent Travellers from entring into the Fields, and which have Openings into the Croſs-ways leading to different Towns.

In the Great Roads there are at proper Diſtances Benches to reſt upon, made in a neat handſome manner, and properly guarded, as well againſt the Cold of the Winter as the Heat of the Summer: There are few Mandarins, who are diſmiſs'd from their Employments, but in their Return to their own Country endeavour to recommend themſelves by Works of this kind.

There are alſo Temples and Pagods which afford a Retreat in the Day-time, but it is with great Difficulty that any Perſon is permitted to ſtay there all

Night, except the Mandarins, who have this Privilege, and the Bonzes wait on them with great Affection, give them Reception with the Sound of musical Instruments, and lodge them in their own Apartments; they not only take care of their Baggage, but their Servants and Porters.

This sort of Gentlemen make very free with their Gods, for they put their Temples to Uses of all kinds, not at all doubting but this Familiarity is agreeable to the Reverence they ought to pay them: In the Summer-time some charitable Persons hire others to distribute Tea to poor Travellers, and in Winter a kind of Water wherein Ginger hath been infus'd, and all the Return they require is, that they would not forget the Name of their Benefactor.

There is no Want of Inns upon the Road, for they are numerous enough, but nothing can be more wretched nor worse contrived, if you except the greatest Roads of all, where they are very large and handsome, but it is necessary for Travellers to carry their Beds along with them, or else they will be forced to lie on a hard Mat; however, you are to understand that the *Chinese*, especially the meaner People, make no Use of Blankets, and are content to wrap themselves, sometimes quite naked, in a Coverlid lined with Cotton, so that there is no Difficulty in carrying their Beds.

The manner of Reception agrees perfectly well with the Lodging, for it is a great Happiness if you meet with any Fish, or the least bit of Meat at these Inns; there are, nevertheless, several Places where Pheasants are cheaper than other Wild-Fowl, for sometimes you may purchase four for Five-pence.

Some of these publick Inns yield better Accommodations than others, but the best of them are very mean, for they are generally four Walls made of Earth, without any Plaistering to support the Roof, and it's a happy thing if you do not see thro'

it

it in many Places; the Rooms are ſeldom pav'd, and are full of Holes.

In ſome Provinces theſe Inns are built of Earth and Reeds, but in the Cities they are of Brick, and reaſonable enough: In the Northern Provinces you find what they call *Cans*; they are great Brick Alcoves which take up the Bigneſs of the Room, under which there is a Stove; they lay upon it a Mat made of Reeds, and nothing elſe; if you have a Bed you lay it upon the Mat.

They have taken care to publiſh an Itinerary which contains all the Roads, and the Way one ought to travel from *Peking* to the Bounds of the Empire; the Mandarins that leave the Court for ſome Employ in the Provinces make uſe of this Book, which directs them in their Journey, and the Diſtance from one Place to another: At the end of every Stage there is a Houſe appointed to receive the Mandarins, and all thoſe who travel by the Emperor's Order, where they are lodg'd, and their Expences defray'd at the Charge of the Emperor: Theſe ſort of Houſes are call'd *Cong quan*.

A Day before the Mandarin ſets out on his Journey they ſend a Courier before, who carries a Tablet wherein is written the Name and Employ of the Officer, on ſight of which they immediately prepare the Lodging where he is to paſs the Night; the Preparations are proportionable to his Dignity, and they ſupply him with all Neceſſaries, ſuch as Proviſions, Porters, Horſes, Chairs, or Barks if he goes by Water: The Couriers, who give Notice of the Mandarin's Arrival, always find Horſes ready, and to the end that they may not be diſappointed, one or two Lys before their Arrival they ſtrike very hard and very often upon a Baſon, in order to give Notice that they may ſaddle the Horſe, if it is not already done.

Theſe

Theſe Houſes appointed for the Reception of the Mandarins are not ſo handſome as one might imagine, for which reaſon when we read in the Relations of Foreign Countries the Deſcription of ſuch like Matters, they ought generally to be underſtood with ſome Allowance; it is not becauſe the Writers ſpeak too largely on their Subject, but they often borrow theſe Deſcriptions from the Natives of the Country, to whom very mean things ſeem very magnificent; beſides, they are obliged to make uſe of Terms which convey very lofty Ideas to *Europeans*.

When it is ſaid, for inſtance, that theſe *Cong quan* are prepared for the Reception of the Mandarins at the Emperor's Expence, one would imagine from thence that theſe Houſes were noble Structures, eſpecially when they add, that an Officer is ſent beforehand with Orders to get every thing ready againſt the Mandarin arrives; it is natural to believe that they were in a Hurry to ſpread Carpets, and adorn the Apartments with handſome Furniture, but the *Chineſe* Frugality, and the great number of Meſſengers that are diſpatch'd from Court, free them from this Trouble, the Preparations conſiſting in a few Mats, two or three Chairs, a Table, and a wooden Bedſtead cover'd with a Mat when there is never a *Can*; if the Mandarin who is ſent from Court is conſiderable, and the *Cong quan* not ſuitable to his Dignity, he is lodged in one of the beſt Houſes of the City.

The *Cong quan* are ſometimes large and ſometimes ſmall, and there are ſome handſome and commodious enough; by that of *Canton*, which is of the ordinary Sort, one may judge of the reſt; the Bigneſs is moderate, it hath two Courts, and two principal Buildings; one is at the bottom of the firſt Court, and is a large open Hall appointed to receive Viſits; the other, which bounds the ſecond Court, is divided into three, that in the middle ſerves for an Anti-Chamber to the two great Rooms on each ſide, and which have each a Cloſet

a Closet behind; this Disposition is very common in the greatest part of the Houses of Persons of any Distinction; the Hall and the Anti-Chamber are adorn'd with two large Lanthorns of transparent Silk, hung up in the manner of a branch'd Candlestick; the Gate towards the Street, and that of the two Courts, are each of them lighted with two large Paper Lanthorns, adorn'd with large Figures.

In the great Roads there are found at proper Distances a sort of Towers, upon which there are Centry-Boxes for Centinels, and Flag-Staffs to make Signals in case of Alarms; these Towers are made of Turf, or temper'd Earth; their Height is twelve Foot, they are of a Square Form, and have Battlements all round.

In several Provinces there are Bells of cast Iron upon these Towers, but the greatest part of those which are not upon the Road to *Peking* have neither Centry-Boxes nor Battlements.

According to the Law, in all frequented Roads, there ought to be one at the distance of every half League; at the first half League a small one, at the second a great one, at the third a small one, and so on alternately: Every one ought to have Soldiers continually upon Duty to take notice of what passes, and to prevent any Disturbance.

These Soldiers leave the Guard-house, and place themselves in a Rank when any considerable Officer passes by; they are very regular, especially in *Petcheli*, which is the Province of the Court, where there is always a Centry upon the Watch.

In some other Provinces these Towers are gone to decay, and Orders are given from time to time to repair them, and to keep Guard, especially when there is any Talk of Robbers, or they fear any Disturbance, at which time the Number of Soldiers being not sufficient they oblige the Cities to lend Assistance in their turns; their Mandarins make a List, and the Inhabitants

bitants of every Town agree among themſelves to divide the Duty between them.

If this Law was obſerved ſtrictly there would be no Robbers, for at the Diſtance of every half League there would be a Guard to ſtop ſuſpicious Perſons, and this, not only in the principal Roads, but alſo in thoſe that lead from one City to another; and as there are a great Number, and all the Country is divided by great Roads, one ſhould light of one of theſe Towers almoſt every Moment.

For this reaſon Highway-men are very rare in *China*; they are ſometimes found in the Provinces in the Neighbourhood of *Peking*, but they ſeldom murder thoſe they rob, and when they have done their Buſineſs they get off very dexterouſly; in other Provinces they talk very little of Robbers on the Highway. Theſe Towers have alſo another Uſe, which is to determine their Diſtance from one Place to another, much in the ſame manner as the *Romans* did by Stones.

When the Roads are too rough to travel on horſeback they make uſe of Chairs, which the *Chineſe* call *Quan kiao*, that is to ſay, *Mandarin-Chairs*, becauſe the Chairs made uſe of by the Mandarins are nearly of the ſame Faſhion: The Body of the Chair is not unlike thoſe made uſe of in the Streets of *Paris*, but it is very large, and more light; it is made of *Bamboo*, that is to ſay a kind of Cane, very ſtrong and very light, which croſs each other like a Lattice, and are united very ſtrongly with *Ratan*, which is another ſort of Cane very ſtrong and ſmall, and creeps along the Earth to the length of 800 or a 1000 Foot: This Lattice is quite covered from top to bottom with a Stuff made of Wool or Silk, according to the Seaſon, over which they put an Oil-Cloth in rainy Weather.

This Chair is of a proper Size to ſit conveniently in it, and has two Arms like our Sedan-Chairs; if it is carry'd by two Men the two Poles reſt upon their Shoulders;

Shoulders; if it is carried by four Men the Extremities, as well before as behind, paſs through two running Knots of a ſtrong looſe Cord, in the middle of which is a large Pole, which the Chairmen place on their Shoulders, and then there are commonly eight Chairmen who carry in their turns.

When they travel in the Night to avoid the Heat of the Seaſon, eſpecially over Mountains infeſted with Tigers, they hire Guides on the Spot, who carry lighted Torches; theſe Torches not only ſerve to give them Light, but to drive away the Tigers, who are naturally afraid of Fire: They are made of Branches of the Pine-Tree dried at the Fire, and prepared in ſuch a manner that the Wind and the Rain make them burn faſter.

With this help they travel all Night acroſs the Mountains, with as much Safety and Eaſe as at Noonday, and in a plain Country four or five of theſe Guides are ſufficient to travel ſafely; they take freſh ones from time to time: Every Torch is ſix or ſeven Foot long, and will laſt about an Hour.

In mountainous Countries theſe ſort of Conveniencies are to be found at proper Diſtances for the Safety of thoſe who travel; and yet there are none but Thoſe ſent from Court, the Mandarins, and other Great Lords, who travel in this manner during the Night, for having a great Train they have nothing to fear either from Tigers or Robbers.

It is no ſmall eaſe for Travellers that there are a great number of Towns upon the Roads, and alſo of Pagods within theſe Towns: Overagainſt the Pagod, and in the great Roads, there appear ſeveral Stone-Monuments called *Che pie*, upon which are Inſcriptions; theſe *Che pie* are great Stones, ſtanding upright upon Stone-Baſes, and are generally of Marble: The *Chineſe* open a Mortis in the Baſe, and they cut a Tenon in the Stone, and join them together without any farther trouble: Some of theſe Stones are eight Foot high,

high, two broad, and almoſt one thick; the common ſort are but four or five Foot high, and the reſt in proportion.

The largeſt of all are ſupported by a Tortoiſe made of Stone, in which the *Chineſe* Architects, if they deſerve that Name, have a greater regard to Probability than the Architects of *Greece*, who have introduced * *Caryatides*; and to render this Invention ſtill more extravagant, ſome have thought proper to put Cuſhions upon their Heads, for fear ſuch heavy Burdens ſhould incommode them.

There are ſome of theſe *Che pie* that are incloſed in large Halls, but their Number is ſmall; there are others, to avoid Expence, incloſed with Brick, and covered with a handſome Roof; they are exactly ſquare, except towards the Top, which is ſomewhat round, on which, to finiſh the whole, they carve ſome Groteſque Figure.

When they are erected on account of ſome Favour obtain'd from the Emperor, or in Honour of him, they carve two Dragons variouſly twiſted: The Inhabitants of the Cities erect them in Memory of their Mandarins, when they are ſatisfied with the Equity of their Government: The Officers erect them to perpetuate the Memory of the extraordinary Honours beſtowed upon them by the Emperor, or for ſeveral other Reaſons.

One great Advantage for thoſe who travel by Land in *China*, is the Eaſineſs and Safety wherewith their Goods are tranſported; there is in every City a great number of Porters who have their Chief, to whom Perſons make Application; when you have agreed with them for the Price he gives you as many Tickets as you have hired Porters, by means of which you are furniſhed in an Inſtant, and he becomes anſwerable for the Contents of your Bales; when the Por-

* Caryatides *are a ſort of Pillars reſembling naked Women.*

ters

ters have carry'd their Loads to the Place appointed, you give every one of them a Ticket, which they carry to their Chief, who pays them with the Mony you have advanced.

In Places much frequented by Travellers, as for inſtance, the Mountain of *Meilin*, which ſeparates the Province of *Kiang ſi* from that of *Quang tong*, there are in the City a great number of Offices which have their Correſpondents of the ſame kind in the City on the other ſide the Mountain: Every Porter, as well in the City as Country, gives his Name into theſe Offices with good Security, and if you have occaſion for three or four hundred Porters they will provide them: Then the Head of the Office makes ready in a ſhort time an exact Liſt of all you have to carry, whether they be Boxes or Bales he agrees with you for ſo much a Pound, and you give him the Mony that you agreed for, which is commonly about Six Pence for a hundred Weight for a Day's Carriage, and then you have no farther trouble, for the Principal gives every Porter his Load, with a Note of what he carries: When you arrive at the other Place you receive of the Correſpondent-Office all that belongs to you very faithfully. Theſe Porters make uſe of Poles of *Bamboo*, to the middle of which they faſten their Burden with Cords; to every Pole there are two Men, who carry the two ends on their Shoulders; if the Burden be too heavy, then they make uſe of four Men with two Poles; you change them every Day, and they are obliged to travel as far in a Day as thoſe who employ them.

When one Man carries a Burden alone he finds out a Method to make his Load ſeem more light; he divides it into two equal Parts, and faſtens it with Cords to the two ends of a long flat Pole of *Bamboo*; afterwards he places the middle of the Pole on his Shoulder like a Balance, which bends and riſes alternately as he goes along; when he is weary of carrying his Load

Load on one Shoulder, he dexterouſly give the Pole a turn over his Neck, and ſo places it on the other Shoulder, and by this means ſome will carry very heavy Burdens; for as they are paid by the Pound they carry as much as they can, and there are ſome that will carry 160 of our Pounds ten Leagues in a Day.

In ſome Provinces they make uſe of Mules for carrying the Bales and Merchandizes, but oftner Carts with one Wheel; theſe Carts might properly be called Wheel-barrows, if the Wheel was not very large and placed in the middle; the Axle-Tree comes out on each ſide, and on both its ends they place a Lattice, on which they lay Loads of equal weight. This Cuſtom is very common in ſeveral Parts of *China*; one Man only thruſts it forward, or if the Load be heavy they add a ſecond, or elſe an Aſs, or both together. They have alſo Axle-Trees reſembling ours, the Wheel of which is placed before, but they never make uſe of them in Journeys.

When the Loads are carried by Mules the common Price for twenty-five Days is four Taëls, or at moſt five: This depends upon the different Seaſons, and the Price of Proviſions; if they are on the Return they give a great deal leſs, and the Muleteers are obliged to maintain their Mules, bearing their own Charges back, if no body hires them: Their Mules are very little if compared with ours, but they are very ſtrong, and their common Load is from 180 to 200 *Chineſe* Pounds; the *Chineſe* Pound is four Ounces heavier than ours.

There are Cuſtom-Houſes in *China*, but much more moderate than thoſe of the *Indies*, where their Viſits are made without any regard to Humanity or Shame; they do not make ſo rigorous a Search as is made elſewhere; they ſearch no Man's Perſon, and but very ſeldom open the Bales, and when it is a Man that makes a tolerable Appearance, they not only forbear to open his Cheſts, but they take nothing

of

of him; *We see plainly*, say they, *that the Gentleman is no Merchant.*

There are Custom-Houses where they pay by the Lump, and the Merchant is believed from his own Accounts, and there are others that require so much a Load, and in this there is no Difficulty: Even the Emperor's *Cang ho*, or First Minister, is not exempted from paying Custom; nevertheless the Mandarin of the Customs lets him pass without requiring any thing, but at *Peking* they are generally more strict.

When the Great Officers of the Court receive or send any Bales of Goods, they paste on every Bale a large slip of Paper, on which is written the Time the Bale was packed up, their Name and their Dignity, and if these Officers are considerable they dare not venture to open them. Formerly the Custom-Houses were shut up, and the Mandarins belonging to them were changed every Year: This Mandarin by his Employ was a considerable Officer, who had a Right to address the Emperor immediately; but for twelve Years past the Emperor has committed the Care of the Custom-Houses to the Viceroy of each Province, who appoints a Mandarin whom he can confide in to receive the Customs: There are none, but the Custom-Houses of the Ports at *Canton* and *Fo kien*, who are oblig'd to have a particular Mandarin on account of the Trouble which arises by the Sea Trade.

In every Place where there are Posts there is a Mandarin to take care of them; all the Post-Horses belong to the Emperor, and no Body is to make use of them but the Couriers of the Empire, the Officers, and Persons who are sent from Court: Such as have Dispatches from the Emperor have their Writings inclosed in a great Roll covered with a Piece of yellow Silk, which they carry in a Scarf that hangs down their Backs; they are commonly People of some Note, and are attended by several Gentle-

men: Their Horſes are but mean in outward Appearance, but they are very ſerviceable, and able to perform long Journeys; they commonly ride ſixty or ſeventy Lys without changing their Horſes; one Stage is called *Tchan*.

The Stages where they change their Horſes are not always of the ſame Length, the ſhorteſt are fifty Lys; the ordinary Couriers carry a Wallet hanging on their Back, and when they ride the Wallet reſts upon a Cuſhion lying on the Horſe's Buttocks: Their Wallets are not very heavy, for they carry nothing but the Emperor's Diſpatches, or thoſe of the Sovereign Courts, or Advices from the Offices of the Provinces; they alſo carry, in a private manner, the Letters of other Perſons, and in this conſiſts their leſſer Profits.

The greateſt and almoſt the only Inconvenience in travelling, eſpecially in the Winter-time, and in the North Part of *China*, is the Duſt, for it ſeldom rains in the Winter; but there falls a great Quantity of Snow in ſome of the Provinces. When the Wind blows very hard it raiſes ſuch Clouds of Duſt, that the Sky is darken'd with them, and it makes it difficult for a Perſon to fetch his Breath; they are often obliged to cover their Faces with a Veil, or to put Spectacles immediately over the Eyes, which being faſten'd in Leather, or Silk, are tied behind the Head, ſo that one may ſee very plainly without being incommoded with the Duſt: As the Soil is very light it is eaſily reduced into Duſt, when there has been a want of Rain for ſome time.

The ſame thing happens in other Roads of the Empire, which are much frequented and beaten by an infinite number of People that travel on foot, on horſe-back, or in Waggons: This continual Motion raiſes a thick Cloud of fine Duſt, which would blind People if they did not take neceſſary Precautions; this Inconvenience is ſcarcely perceived in the Southern Provinces,

Provinces, but what would be moſt fear'd there is the Overflowings of the Water, if they had not provided againſt it by the vaſt Quantity of Wooden and Stone Bridges, which are there carefully built.

Of the NOBILITY.

NOBILITY is not Hereditary in *China*, tho' there are Dignities belonging to ſome Families, which are beſtow'd by the Emperor on ſuch as are ſuppoſed to have the greateſt Abilities: However illuſtrious any Man has been, nay tho' he had been raiſed to the higheſt Dignity of the Empire, the Children which he leaves behind have their Fortune to make, and if they have not a great deal of Spirit, or love their Eaſe, they ſink to the Rank of the Vulgar, and are often obliged to follow the meaneſt Profeſſion: It is true that a Perſon may ſucceed to his Father's Poſſeſſions, but not to his Dignity or Reputation; he muſt riſe by the ſame Degrees as his Father did; for this reaſon they apply themſelves conſtantly to Study, and he is ſure to be advanced if he has a Diſpoſition for Learning; thus one ſees every Day ſeveral Perſons very wonderfully rais'd, not much unlike the Eccleſiaſticks in *Italy*, who though of the meaneſt Extraction are allow'd to aſpire after the greateſt Dignity in the Chriſtian World. All Perſons are ranked either among the Vulgar, or the Learned, or the Mandarins; in *China* there is none but what belong to the Family now reigning that have any Titles of Diſtinction, and it is in their Favour that five Degrees of Nobility are eſtabliſh'd, not much unlike our Titles in *Europe* of Dukes, Marquiſſes, Earls, Viſcounts and Barons.

They have granted theſe Titles to the Deſcendants of the Imperial Family, ſuch are the Children of the

Emperor, and thoſe to whom he gives his Daughters in Marriage; they have alſo Revenues equal to their Dignity, but are allow'd no Power; however there are other Princes which are not ally'd to the Imperial Family, who are either Deſcendants of the preceding Dynaſties, or their Anceſtors have acquired this Title by the Services done to the Publick: The Provinces are govern'd by Mandarins, of the Emperor's Appointment. The Emperor now reigning is the third of the Family that for ninety-nine Years has govern'd all *China* and *Tartary*, but the fifth if you aſcend to his Great Grandfather's Father.

This latter having ſubdued his own Country, alſo conquer'd *Eaſtern Tartary*, the Kingdom of *Corea*, and the Province of *Leao tong* beyond the Great Wall, and eſtabliſh'd his Court in the Capital, call'd *Chin Yang* by the *Chineſe*, and *Moukedon* by the *Tartar Mantcheoux*, they then gave him the Name of *Tai tſou*, which they give to all Conquerors who lay the Foundation of a new Dynaſty; and as his Brothers, who were very numerous, had contributed very much by their Valour to the Conqueſt of ſo many Countries, he gave them Titles of Honour, and made ſome *Tſin vang*, others *Kian vang*, and *Pei le*: The *Europeans* have thought proper to give theſe ſorts of Dignities the Appellation of *Reguloes*, or Princes of the firſt, ſecond, and third Rank: It was then determin'd, that from among the Children one ſhould always be choſen to ſucceed their Father in the ſame Dignity.

Beſides theſe three Dignities the ſame Emperor created others of an inferior ſort, which are beſtow'd on the other Children who are moſt worthy; thoſe of the fourth Rank are called *Pei tſe*, thoſe of the fifth *Cang heou*, and ſo of the reſt.

The fifth Rank is above the greateſt Mandarins of the Empire, but the reſt have nothing to diſtinguiſh them

them from Mandarins, either in their Equipages or Habits, except a Yellow Girdle, which is common to all the Princes of the Blood, as well thoſe who poſſeſs Dignities as thoſe that have none; but theſe latter are aſham'd to let it be ſeen, when their Indigence will not allow them an Equipage ſuitable to their Rank and Birth; for this reaſon we ſhould have a falſe Notion of the Princes of the Blood in *China*, if we compare them to thoſe in *Europe*, and eſpecially in *France*, where the glorious Succeſſion of ſo many Kings their Anceſtors, raiſes them far above Perſons otherwiſe of the higheſt Diſtinction of the Kingdom; beſides, the ſmall Number of them demands greater Regard and Veneration, which increaſes in proportion as they are near the Throne; but in *China* it is not ſo, ſome of the Princes of the Blood are almoſt reduced to their primitive State; they reckon but five Generations, and yet their Number is increas'd ſo vaſtly in ſo ſhort a time that now they count no leſs than 2000; this Multitude receding ſtill farther from the Throne are little eſteem'd, eſpecially thoſe who having neither Titles nor Offices cannot live up to the Dignity of their Births, which puts an infinite Diſtance between Princes of the ſame Blood: The Plurality of Wives cauſes the Princes to increaſe extremely, but in proportion as they multiply they hurt one another, for they have no Lands, and as the Emperor cannot give Penſions unto them all ſome of them live in great Poverty, tho' they wear the Yellow Girdle.

Towards the End of the Dynaſty of *Ming*, there were more than 3000 Families of that Race in the City of *Kiang tcheou*, ſeveral of which were reduced to ſubſiſt upon Charity: The Banditti, that made themſelves Maſters of *Peking*, deſtroyed almoſt all thoſe Princes with the Edge of the Sword, the few that made their Eſcape quitting the Yellow Girdle, and changing their Names mixt themſelves with the Peo-

ple; they are ſtill known to be of the Blood-Royal of *Ming*, and one of them was a Domeſtick of our Miſſionaries at a Houſe poſſeſs'd by our Company in this City, and this Houſe was built by one of thoſe Princes, who, knowing that the *Tartars* ſought after him, betook himſelf to flight.

Theſe Princes, beſides one lawful Wife, have generally three others on whom the Emperor beſtows Titles, and whoſe Names are inſcrib'd in the Tribunal of the Princes; their Children take place next to thoſe of the lawful Wife, and are of greater Conſideration than thoſe of common Concubines, of whom they may have as great a number as they pleaſe.

They have likewiſe two ſorts of Servants, the one are properly Slaves, the other are *Tartars*, or *Chineſe Tartarized*, which the Emperor beſtows on them in a great or leſs Number, in proportion to the Honour he beſtows upon them.

Theſe latter are part of the Equipage of the Reguloes, and there are among them conſiderable Mandarins, Vice-Roys, and even *Tſong tou*; tho' they are not Slaves like the firſt, they are as intirely ſubject to the Will of the Reguloe while he keeps his Dignity. They deſcend after his Death to his Children, if they are honour'd with the ſame Dignity; but if one of theſe Princes is degraded from his Rank, or if his Dignity does not deſcend to his Children, this kind of Domeſticks is kept in reſerve, and they are beſtow'd on another Prince of the Blood when his Houſhold is eſtabliſhed, and he is raiſed to the ſame Dignity.

The Employment of theſe Princes is moſt commonly to aſſiſt at publick Ceremonies, and to appear every Morning in the Emperor's Palace, after which they retire to their own Houſes, and have nothing to do but to govern their Families, the Mandarins, and the other Officers that make up their Houſhold; they are not permitted to viſit one another, nor to lodge out of the City without expreſs Leave.

It

It is eaſy to ſee for what Reaſon they are ſubject to ſuch rigorous Laws, for as they have a great deal of Time upon their hands it is ſeldom made uſe of to the beſt Purpoſes; however there are ſome that are employ'd in publick Affairs, and are ſerviceable to the Empire; ſuch a one is the thirteenth Brother of the preſent Emperor.

They reckon in the Rank of Nobility,

In the firſt Place, ſuch as were formerly Mandarins in other Provinces, for, as I ſaid before, none can be of that Rank in their own Country.

In the ſecond Place, thoſe who were not of Capacity to riſe by their Learning, and yet procured by Favour or Preſents certain Titles of Honour, by means of which they have a Correſpondence with the Mandarins, on which account they are fear'd and reverenced by the People.

In the third Place, a great number of Students, from the Age of Fifteen Years to Forty, come every third Year for Examination before the Tribunal of the Governor, who gives them a Subject to write upon: It is more owing to Ambition, than the Deſire of Improvement, that keeps them ſo long to their Studies. The Degree of Batchelor, when they have attain'd it, exempts them from the Chaſtiſements of the publick Mandarin; beſides which he gives them the Privilege of being admitted to his Audience, to ſit in his Preſence, and to eat at the ſame Table; an Honour greatly eſteem'd in *China*, which he ſeldom grants but to Perſons of ſuperior Rank.

The Family that at this day is accounted the moſt noble in *China*, and with reſpect to its Antiquity is the moſt noble in the World, is deſcended from *Confucius*, that celebrated Philoſopher, who is had in ſo great Veneration by the *Chineſe*. There is, properly ſpeaking, no Hereditary Nobility beſides this Family, and this has been continued in a direct Line for 2000 Years in the Perſon of one of his Nephews,

who is call'd on this account *Ching gin ti chi ell*, that is to ſay, *The Nephew of the Great Man*, or by way of Eminence, *The Wiſe Man*, for ſo the *Chineſe* call the Reſtorer of their Moral Philoſophy; and, in conſideration of this Original, all the Emperors have conſtantly honour'd one of the Deſcendants of this Philoſopher with the Dignity of *Cong*, which is anſwerable to that of our Dukes or ancient Earls.

It is with the Honour due to this Rank that he, who is now living, paſſes thro' the Streets of *Peking* when he comes every Year from *Kio feou*, a City of the Province of *Chan tong*, which is the Birth-place of his illuſtrious Progenitor; beſides there is always a learned Perſon of the ſame Family appointed to be Governor of the City before-mention'd.

One of the principal Characteriſticks of Nobility is, to have received from the Emperor Titles of Honour, which are not beſtow'd but upon Perſons of diſtinguiſh'd Merit; the Prince ſometimes gives them for five or ſix to ten Generations, in proportion to the Services done to the Publick, and it is with theſe honourable Titles that the Mandarins dignify themſelves in their Letters, and on the Front of their Houſes.

Nobility in *Europe* deſcends from Father to Son, but in *China* it ſometimes aſcends from the Son to the Father and Grandfather: When any one has diſtinguiſh'd himſelf by an extraordinary Merit, the Emperor is not contented to raiſe him to the Honour of which I have been ſpeaking, but by diſtinct Patents he extends theſe Titles to the Father and the Mother, the Grandfather and the Grandmother of him whom he has honour'd, or to ſpeak more properly, he beſtows on each a particular Title of Honour in Acknowledgement of the Care they have taken in the Education of a Man of ſuch diſtinguiſh'd Merit, and ſo uſeful to the Publick.

I can-

I cannot give a more remarkable Inſtance than that of *P. Ferdinand Verbieſt*, a *Flemiſh* Jeſuit, Preſident of the Tribunal of the Mathematicks at the Court of *Peking*; this Father being call'd to Court to aſſiſt the *Pere Adam Schaal* in the Reformation of the Calendar, had Orders to calculate Tables of the Celeſtial Motions and Eclipſes for 2000 Years; he apply'd himſelf to it with Diligence, and employ'd all the Mandarins of the firſt Claſs of the Tribunal of Aſtronomy to calculate the Motions of the Planets, according to the Rules that he laid down; at length this great Work was finiſh'd, and he had made thirty-two Volumes of Maps with their Explanations, and preſented them to the Emperor in the Year 1678, with this Title, *The perpetual Aſtronomy of the Emperor* Cang hi.

He then convened a General Aſſembly of the Mandarins of all Degrees, of the Princes, the Viceroys, and the Governors of Provinces, who were come to ſalute the Emperor, and rejoice with him in the Declaration that he had made of his Son for his Succeſſor; this Prince gratefully received the Preſent of the *Pere Verbieſt*, and cauſed this Work to be placed among the Archives of the Palace; at the ſame time he was willing to acknowledge the indefatigable Labour of the Father, for which reaſon he made him Preſident of the Tribunal of the firſt Rank, and gave him the Title of this Dignity: The Father preſented him a Petition, wherein he remonſtrated, That the Religious Profeſſion which he had embrac'd would not permit him to accept of this Honour; but he was not heard, and the Fear of offending the Emperor, and of hurting the Progreſs of Religion in the Empire, oblig'd him to a Compliance. Here follows the Tenor of the Patent of which this Dignity was conferr'd upon him.

"WE

" WE the Emperor, by the Appointment of " Heaven, make this Decree: The Conſtitution of " a well-govern'd State requires that deſerving Actions " ſhould be made known, and that the Services done " to a State with great Readineſs ſhould be rewarded " and receive the Praiſes they deſerve; and this We " now do by theſe Letters-Patents, which we ordain " ſhall be publiſh'd throughout the Empire, that all " our Subjects may know what Regard we have " to Services perform'd with Application and Dili- " gence.

" For this Cauſe, *Ferdinando Verbieſt*, to whom I " have committed the Care of my Imperial Calen- " dar, the excellent Diſpoſition, the Sincerity and " Vigilance which you have diſcover'd in my Ser- " vice, as well as the deep Learning you have ac- " quir'd by a continual Application of your Mind " to all ſorts of Sciences, have obliged me to ſettle " you at the Head of my Aſtronomical Academy: " Your Care has anſwer'd our Expectation, and by " labouring Night and Day you fully perform'd the " Duty of your Office; in a word, you have happi- " ly attain'd the End of your Deſigns with an in- " defatigable Labour, of which we Ourſelf were " Witneſs.

" It is proper that at the time of this great Feſti- " val, wherein my whole Empire is aſſembled to " teſtify their Joy, I ſhould make you feel the Ef- " fects of my Royal Favour, and of the Eſteem I " have for your Perſon; for this Reaſon, out of our " peculiar Grace, and of our own Accord, we grant " you the Title of GREAT MAN, which ought to " be famous every where, and we decree that this " Title be publiſh'd in all parts of our Empire.

" Aſſume new Vigour for our Service: This " Title of Honour, which begins in your Perſon, ex- " tends itſelf to all your Kindred: You have de- " ſerved by your Care and your uncommon Appli-

" cation

" cation this Honour and Dignity, and your Merit
" is ſo great that you fully deſerve all that is con-
" ferr'd upon you: Receive then this Grace with
" becoming Reſpect; you are the only Perſon on
" whom I have conferr'd it, and let this be a new
" Motive to employ all your Talents in our Service,
" and all the Faculties of your Mind."

The like Titles of Honour, as I have already ſaid, aſcend to the Anceſtors of him who receives them; all his Relations are proud of the Dignity, and cauſe it to be wrote in ſeveral Parts of their Houſes, and even upon the Lanthorns that are carry'd before them when they walk in the Night-time, and this gains them great Reſpect.

As *Pere Verbieſt* was a *European* he had no Relations in *China* to partake of this Honour, but by a ſingular Happineſs for Religion all the Miſſionaries, as well Jeſuits as others, paſs'd for his Brothers, and were conſider'd under this Title by the Mandarins: It was this Quality that facilitated the Entrance of the Biſhop of *Heliopolis* into *China*, and the greateſt part of the Religious caus'd it to be inſcrib'd on the Door of their Houſe.

After having thus honour'd *Pere Verbieſt*, the Emperor conferr'd the ſame Titles on his Anceſtors by ſo many Patents, which he cauſed to be made out, particularly to his Father and Mother, Grandfather and Grandmother.

From what I have ſaid it appears, the Family of *Confucius* excepted, and the Princes related to the reigning Family, there is no Perſon noble in *China*, but ſo far as his Merit is rewarded by the Emperor, for every one is of that Rank that he judges him worthy of, all the reſt being number'd among the Vulgar; and hence there is no reaſon to fear that Families, preſerving themſelves in the ſame Splendor for a great number of Years, ſhould by eſtabliſhing their

Authority

Authority in the Provinces grow dangerous to the Sovereign.

Of the Fertility of the Land, of their Agriculture, and the Eſteem they have for thoſe that apply themſelves thereto.

IN an Empire of ſuch vaſt Extent as this it is no wonder that the Nature of the Soil is not every where the ſame, it differing according as you are nearer to or farther from the South; but ſuch is the Induſtry of the Husbandmen, and ſo inured are they to Labour, that there is not one Province which is not very fruitful, and ſcarce none but what will yield Subſiſtence for an inconceivable Number of Inhabitants.

Beſides the Goodneſs of the Land, it is interſpers'd with a prodigious number of Canals, which contribute not a little to its Fertility; and tho' there are gather'd ſo many different ſorts of Grain, that great Quantities are uſed for making Wine and Strong-Waters, yet when they are in fear that any Place ſhould grow barren, the Mandarins forbid the making of theſe ſorts of Liquors for a time. Agriculture is in great Eſteem, and the Husbandmen, whoſe Profeſſion is look'd upon as the moſt neceſſary for a State, are not of the meaneſt Rank, having large Privileges granted to them, and being preferr'd to Mechanicks and Merchants.

The greateſt Attention of Husbandmen is for the Cultivation of Rice; they manure their Land extremely much, there being no Filth that they will not gather for this end, and are exceeding careful in gathering all ſorts of Dung, which they change for Wood, Herbs, and Linſeed-Oil.

With

With design to carry on this Trade, when they are not employ'd in the Fields, they go into the Mountains to cut Wood, or they cultivate their Kitchen-Gardens, for the *Chineſe* are very far from preferring the Agreeable to the Uſeful; they very ſeldom make uſe of their Land for ſuperfluous things, ſuch as making fine Gardens, cultivating Flowers, or making Alleys, believing it more for the publick Good, and what is ſtill nearer their private Benefit, that every Place ſhould be ſown in order to produce uſeful things.

This kind of Manure, which elſewhere would be likely to burn up the Plants, they have the Art to mingle with Water, and render very ſerviceable; they make uſe of Pails which are commonly cover'd, in which they gather this Manure and carry it on their Shoulders, which contributes very much to the Cleanneſs of their Cities, the Filth of which they carry away every Day.

In order to make the Rice grow the better they are careful, in certain Places where they ſow, to bury Balls of Hogs-Hair, or any other ſort of Hair, which, according to them, gives Strength and Vigour to the Land, and makes the Rice better; thoſe whoſe Buſineſs it is to ſhave the Head are very careful in ſaving the Hair, till the Inhabitants of theſe Parts come to purchaſe it for about a Halfpenny a Pound, carrying it away in Bags, and you may often ſee Barks loaded with nothing elſe.

When the Plant begins to ear, if the Land be water'd with Spring-Water, they mix quick Lime with it, pretending that it kills Worms and Inſects, deſtroys Weeds, and gives a Warmth to the Ground very much tending to make it fruitful.

This Country, like all others, has its Plains and its Mountains, and all the Plains are cultivated; but we ſee neither Hedge nor Ditch, nor ſcarce any Tree, ſo much are they afraid of loſing an Inch of Ground: In ſeveral Provinces the Land bears twice a Year, and

and even between the two Crops they ſow ſmall Grain and Pulſe.

Provinces which lie to the North and Weſt produce Bread-Corn, Barley, ſeveral kinds of Millet, Tobacco, Peas that are always green, black and yellow Peas which ſerve inſtead of Oats to feed their Horſes; they likewiſe produce Rice, but in leſs Quantities, and in ſeveral Places where the Earth is dry it muſt be own'd the Rice is harder, and requires more boiling; thoſe of the South produce great Quantities of Rice, becauſe the Land lies low, and the Country is full of Water.

The Husbandmen ſow their Grain at firſt without any Order, but when it is ſprung up about a Foot, or a Foot and a half high, they pluck it up by the Roots, and make a ſort of ſmall Sheaves of it, which they plant by a Line and Checquerwiſe, to the end that the Ears reſting upon each other may ſtand more firmly, and reſiſt the Violence of the Wind.

But before the Rice is tranſplanted they are careful to level the Earth, and make it very ſmooth, which they manage after this manner; after having plow'd the Land three or four times ſucceſſively, up to the Mid-Leg in Water, they break the Clods with the Head of their Mattocks; then by the help of a wooden Machine, on which a Man ſtands upright while it's drawn along by a Buffaloe, they ſmooth the Earth, to the end that the Water, if there is need of it, may be diſtributed to all Places alike, inſomuch that the Plains ſeem more like vaſt Gardens than open Fields.

In the Provinces where the Plains are mingled with Hills and Mountains, ſome of them muſt needs be barren, but the greateſt part have good Soil, and they cultivate them to the very Edge of the Precipices.

It is a very agreeable Sight to behold in ſome places Plains of the Extent of three or four Leagues, ſurrounded

ſurrounded with Hills and Mountains cut into Terraſſes from the bottom to the top; theſe Terraſſes riſe one above another, ſometimes to the number of twenty or thirty, every one being three or four Foot high.

Theſe Mountains are not generally Rocky, as they are in *Europe*, the Soil being light, porous, and eaſy to be cut, and ſo deep in ſeveral Provinces that one may dig three or four Foot deep before one comes to the Rock.

When the Mountains are Rocky the *Chineſe* looſen the Stones, and make little Walls of 'em to ſupport the Terraſſes, then level the good Soil, and ſow it with Grain; ſo laborious an Undertaking gives an Inſight into the painful Diſpoſition of this People, which will appear ſtill more plainly from what I am going to ſay.

Tho' in ſome Provinces the Mountains are barren and uncultivated, yet the Valleys and Fields that ſeparate them in ſo many Places are very fruitful and well cultivated, there being not an Inch of Arable Land that is not cover'd with fine Rice; the Induſtry of the *Chineſe* has found out a Method to level all the unequal Places that are capable of Culture.

The Husbandmen divide into Plots that which is of the ſame Level, and that which has great Inequalities is ſeparated into Stories in the Form of an Amphitheatre; and as the Rice will not flouriſh without Water, they make *Reſervoirs* at proper Diſtances to catch the Rain-water, and that which deſcends from the Mountains, that they may diſtribute it equally among all their Plantations of Rice, never complaining of the Pains and Labour they take, either in guiding the Water, according to its natural Bent, from the *Reſervoirs* above to the Plots below, or in cauſing them to aſcend from the *Reſervoirs* below, from Story to Story even to the higheſt Plots.

They

They make uſe to this purpoſe of Hydraulick Engines, of a very ſimple kind, to convey the Water from Place to Place, that the Earth may be conſtantly water'd, inſomuch that the Husbandman is almoſt certain to find a Harveſt proportionable to his Induſtry and Labour; the Traveller likewiſe receives a great deal of Pleaſure in paſſing thro' thoſe charming Fields and Valleys, wherein the Scenes are wonderfully diverſify'd by the different Diſpoſition of the Mountains that ſurround them, and finds himſelf every Hour agreeably ſurpris'd by a new Landskip that continually appears to his Sight in a conſtant Succeſſion of verdant Amphitheatres, which he diſcovers one after another as he proceeds on his Journey.

This kind of Engine which they make uſe of is very ſimple, both with reſpect to its Make and the Manner of playing it; it is compos'd of a Chain made of Wood, like a large Ring, which conſiſts of a great number of ſmall pieces of Board or Trenchers of ſix or ſeven Inches ſquare, ſtrung thro' the middle, and placed at equal Diſtances parallel to each other; this Chain is laid in a wooden Trough made of three Planks, in ſuch a manner that the lower part of the Ring lies at the bottom of the Trough, and fills it exactly, and the upper part, which is parallel to it, is cloſe to a Plank laid on the open part of the Trough; the lower part of the Ring paſſes round a moveable Cylinder, whoſe Axle-Tree is laid upon the two Sides of the lower end of the Trough; the other end of the Ring, that is to ſay that above, is ſupported by a kind of Drum, with little Boards fixed to it in ſuch a manner that they ſuit exactly with the Boards of the Chain; this Drum, being turn'd about by a Power applied to its Axletree, cauſes the Chain to turn, and as the upper part of the Trough, by which the Drum is ſupported, is fixt at the ſame Height as the Water is to be brought, and the inferior part is plung'd into the Water that is to be rais'd, it is neceſſary that the

infe-

inferior part of the Chain, which exactly fills the Tube or Trough, in aſcending through the Tube carries with it all the Water which is between each Board, that is as much as the Tube can contain, in a continual Stream to the Place where it is deſign'd, as long as the Machine is in motion; mean while the upper part of the Chain deſcends gradually along the Plank which ſupports it; theſe two Motions join'd together make all the Secret of the Machine: It is put in motion three ways in the following manner:

Firſt with the Hand, either with one or two Windleſſes fix'd immediately to the Ends of the Axletree of the Drum.

Secondly with the Feet, by means of certain large wooden Pegs ſtanding out about half a Foot round the Axletree of the Drum; theſe Pegs have large longiſh Heads, round on the Outſide, that is to ſay of a proper Shape to tread upon with naked Feet; inſomuch that ſeveral Men, according to the number of the Rows of the Pegs, either ſtanding or ſitting, may eaſily put the Engine in motion with very little trouble, holding an Umbrella in one Hand and a Fan in the other, and ſo ſend a continual Stream to the thirſty Land.

Thirdly, by the Aſſiſtance of a Buffaloe, or ſome other Animal, who is made faſt to a great Wheel about four Yards in Diameter placed Horizontally; in the Circumference of which are fixed a great number of Pegs or Teeth, which tally exactly with Teeth of the ſame ſort fixed round the Axletree of the Drum, by which means the largeſt Machine is turned about with Eaſe.

When a Canal is to be cleanſed, which often happens, it is divided at convenient Diſtances by Dams, and every neighbouring Town has a proper Share allotted to it; and then immediately appear ſeveral Companies of Peaſants, with Engines like that I have deſcrib'd, which they make uſe of for raiſing the Water out of

the Canal into the Fields; and as the Banks are very high they place three Engines one above another, ſo that the Water is conveyed from one to the other: This Labour, tho' long and painful, is ſoon ended, by means of the number of Hands that are employ'd therein.

There are Places where the Mountains are not very high, and yet are contiguous to each other, and are almoſt without any Vallies; ſuch as theſe are to be ſeen in the Province of *Fo kien*, and yet they are all cultivated, by means of a Secret the Husbandmen have got to conduct the Water in what Quantity they pleaſe, from Mountain to Mountain, through Pipes made of *Bamboo*.

The continual Labour and Pains of theſe poor People are ſometimes rendered ineffectual, by the great number of Locuſts that deſtroy the Fruit of the Earth; it is a dreadful Plague if we may judge of it from a *Chineſe* Author; "One ſees of them, ſays he, a prodigious multitude that covers all the Sky, they are "ſo cloſe that their Wings ſeem to touch each other, "their Number is ſo great that in lifting up your Eyes "you'd think you ſaw over your Head high green "Mountains, [It is his own Expreſſion.] and the "Noiſe they make in flying is like the beating of a "Drum."

The ſame Author has obſerved, that this incredible Quantity of Locuſts does not appear but when great Floods are followed by a very dry Year; for it is his Opinion that the Spawn of the Fiſh being left upon the Ground, and afterwards hatched by the Heat of the Sun, produce this prodigious Multitude of Inſects, that deſtroy in a ſhort time the Hopes of a plentiful Crop.

'Tis then that one beholds the wretched Husbandmen ſweat all the Day, underneath the burning Sky, to drive away theſe Inſects: This deadly Plague is very common in the Province of *Chan tong* in the time

time of a great Drought; ſometimes it is extended the Space of one League only, and the Harveſt is very good in the reſt of the Province.

That which ſupports theſe People in their Labours, and makes them undergo ſuch incredible Fatigues without Complaint, is not only their private Intereſt, but the Veneration and Eſteem which the Emperors themſelves have always had for thoſe who are addicted to Agriculture: It is the common Opinion that it was firſt taught by one of their own Emperors, named *Chin nong*, and he is reverenced to this Day as the Inventor of an Art ſo uſeful to the Publick: Beſides Agriculture has ſtill gained farther Credit from one of their Emperors, who was taken from the Plough to ſit upon the Throne: This Story is contained in the Books of their Ancient Philoſophers.

The Emperor *Yao*, according to their account, who began to reign 2357 Years before Chriſt, and whoſe Reign was ſo long that he appointed the ſeveral Tribunals of Magiſtrates that ſubſiſt to this very Day, had Thoughts of diſcharging himſelf from the Weight of the Government: On this account he conferred with his Principal Miniſters; they replied, *He could not do better than to commit the Care of the Empire to the eldeſt of his Children, who was a wiſe Prince of a good Diſpoſition, and of great Hopes.* *Yao*, knowing better than his Miniſters the Genius of his Son, who was crafty and full of Diſſimulation, looked upon the Counſel to be the Effect of a fooliſh Complaiſance; for which Reaſon, without coming to any Concluſion, he broke up the Aſſembly, and deferred the Buſineſs till another time.

Some time after, when he had reigned ſeventy Years, he cauſed one of his faithful Miniſters to be called, and ſaid to him, *You are poſſeſſed of Probity, Wiſdom, and Experience; I believe you are a fit Perſon to ſucceed me, and it is my Deſign that you ſhall.* *Great Emperor*, reply'd the Miniſter, *I am altogether un-*

worthy of the Honour you deſign me, and I want the Qualifications that are requiſite for ſo high a Place, and ſo difficult to be filled with Honour; but ſince you are deſirous of finding out a Perſon worthy to ſucceed you, and who is likely to preſerve Peace, Juſtice, and Regularity, which you have already introduced into your Dominions, I aſſure you, with the greateſt Sincerity, that I know none more capable than a young Husbandman who is yet a Batchelor; he is not leſs the Love than the Admiration of all that know him, for his Probity, Wiſdom, and Evenneſs of Spirit, in a Fortune ſo low, and in the midſt of a Family among whom he muſt ſuffer greatly, from the bad Humour of a fretful Father, and the irregular Behaviour of a paſſionate Mother: His Brothers are haughty, violent, and quarrelſome, with whom no body has been able to live at eaſe hitherto; he alone has been able to meet with Peace, or rather to create it, in an Houſe compoſed of ſuch fantaſtick and unreaſonable Diſpoſitions. I judge, Sir, that a Man that can conduct himſelf with ſo much Wiſdom in a private Condition, and who joins to the Sweetneſs of his Temper an unwearied Care, and an indefatigable Application, is the moſt capable of governing your Empire, and of preſerving the wiſe Laws that are eſtabliſhed therein.

Yao, equally moved with the Modeſty of the Miniſter who refuſed the Crown, and with the Relation that he made of the young Husbandman, ordered him to be ſent for, and obliged him to reſide at Court: He obſerved all his Steps for ſeveral Years, and in what manner he acquitted himſelf in the Employs that he beſtowed upon him; at length finding himſelf ſinking under the weight of Years, he ſent for him, and ſpoke to him after this manner: *Chun*, for that was the Name of the young Man, *I have for ſome time made a Trial of your Fidelity to ſatisfy myſelf that you would not deceive my Expectation, and that you will govern my People with Wiſdom; I therefore inveſt you with my whole Authority, be rather their Father*

ther than their Master, and remember that I make you Emperor not for the People to be your Servants, but to protect them, to love them, and to assist them in their Necessity. Reign with Equity, and render them the Justice they expect from you.

This Choice of an Emperor out of the Country hath inspired the *Chinese* with a great Esteem for Agriculture: *Yu*, who succeeded *Chun*, ascended the Throne in the same manner. In the beginning of the Foundation of the Empire several Low-Countries were found covered with Water; and it was he who found out the Secret of cutting several Canals to drain off the Water into the Sea, and afterwards made use of them to render the Soil fruitful; he wrote several Books of cultivating the Land with proper Manure, and by tilling it and watering it to render it fruitfor this reason *Chun* was inclined to name him for his Successor.

So many Books written upon so useful a Subject, being the Work of an Emperor, have contributed much to raise the Credit of Agriculture, it having been thought worthy of the Care and Application of a Great Prince.

Several other Emperors have given Marks of their Zeal for the Cultivation of the Earth: *Kang vang*, who was the Third Emperor of the Family of *Tcheou*, caused the Land to be surveyed and measured by *Tchao kong*, one of his Ministers; he himself visited all the Provinces in his Dominions, and caused Landmarks to be fixed to prevent the Disputes and Differences among the Husbandmen. *Tchao kong* heard their Complaints, and did them Justice under a Willow-Tree, which was a long while after had in Veneration among the People.

King vang, who was the twenty-fourth Emperor of the same Family, and reigned at the time that *Confucius* was born, being 531 Years before the Birth of Christ, made a new Division of the Lands, and re-

newed the Laws that had been made for the Cultivation of the Country.

In a word, there has been no Emperor that has contributed ſo much to the Eſteem of Agriculture as *Ven ti*, who reigned 179 Years before the Coming of Chriſt; for this Prince, perceiving that the Country was become deſolate by the dreadful Wars, aſſembled his Council to deliberate on the Means for the Re-eſtabliſhment thereof, and to engage his Subjects in the Cultivation of the Land; he himſelf ſet them an Example by cultivating, with his own Hands, the Land belonging to his Palace, which obliged all the Miniſters and the Great Men of the Court to do the ſame.

It's believed that this was the Foundation of a great Feſtival that is ſolemnized every Year in all the Cities of *China*, on the Day that the Sun enters the fifteenth Degree of the Sign *Aquarius*, which the *Chineſe* look upon as the Beginning of their Spring.

On this Day the Governor, or the Chief Mandarin, comes out of his Palace, carried in a Chair preceded with Flags and lighted Torches, divers Inſtruments playing at the ſame time: He is crowned with Flowers, and proceeds in this Equipage towards the Eaſtern Gate of the City, as it were to meet the Spring. He is attended with ſeveral Litters painted and adorned with Variety of Silk-Tapeſtry, on which are the Figures and Repreſentations of illuſtrious Perſons who were addicted to Husbandry, and alſo ſeveral Hiſtories relating to the ſame Subject. The Streets are covered with Tapeſtry, and they erect at proper diſtances Triumphal Arches, on which they hang Lanthorns, and they alſo make Illuminations.

Among the Figures there is a large Cow of Potter's Clay, of ſuch an enormous ſize that forty Men cannot carry it without difficulty; behind the Cow, whoſe Horns are gilt, is a young Child with one Foot naked, and the other covered; they call it the Genius of La-

bour

bour and Diligence: The Child ſtrikes the earthen Cow without ceaſing with a Rod, as tho' it were to drive her forward: She is followed by all the Husbandmen with muſical Inſtruments; after them proceed Companies of Maſquers and Comedians making ſeveral Repreſentations.

In this manner they march to the Governor's Palace, and ſtrip the Cow of all her Ornaments, drawing out of her Belly a prodigious number of ſmall Cows made of Clay, diſtributing them among the Multitude; at the ſame time they break the Cow in Pieces, and diſtribute the Fragments as before; after which the Governor makes a ſhort Diſcourſe, recommending the Care of Husbandry as a thing extremely neceſſary for the Publick Good.

The Attention of the Emperors and Mandarins to the Cultivation of the Land is ſo great, that when Deputies are ſent to Court from the Viceroys, the Emperor never forgets to demand in what condition the Fields are: So that the falling of a ſeaſonable Shower is a ſufficient occaſion to viſit a Mandarin, and to compliment him thereupon.

In the Spring-time of every Year, after the Example of the Ancient Founders of this excellent Monarchy, the Emperor goes himſelf in a ſolemn manner to plough a few Ridges of Land, with deſign to animate the Husbandmen by his own Example in the Cultivation of the Earth: The Mandarins of every City perform the ſame Ceremony.

Yong tching, who is now upon the Throne, has declared that as ſoon as the time of Mourning is expired he will conform himſelf every Year to this ancient and laudable Cuſtom; he has already publiſhed, a few Months ſince, an Inſtruction ſigned with a red Pencil, that is to ſay with his own Hand, to exhort the People to addict themſelves to Husbandry without ceaſing: The following is the Order that is obſerved in this Ceremony.

The beginning of the *Chineſe* Spring, that is to ſay in the Month of *February*, the Tribunal of the Mathematicks having received Orders to examine what Day would be proper for the Ceremony of Tillage, determined the twenty-fourth of the ſecond Moon to be the Day, and the Tribunal of Ceremonies gave notice of this Day in a Memorial to the Emperor, in which they preſcribed Rules that this Prince ought to follow in his Preparation for this Feſtival.

According to this Memorial the Emperor ought, in the firſt place, to name twelve illuſtrious Perſons that he ſhall chooſe to attend him, and to plough after him, to wit, three Princes and nine Preſidents of the Sovereign Courts: If any of the Preſidents are too old or infirm, the Emperor names their Deputies in their room.

Secondly, This Ceremony does not only conſiſt in ploughing the Earth, to ſtir up Emulation by his own Example, but it contains a Sacrifice that the Emperor, as Chief Pontiff, offers to *Chang ti*, to procure Plenty from him in favour of his People: For this reaſon, in preparing for the Sacrifice, he ought to faſt and keep himſelf continent the three preceding Days; the ſame Preparation ought to be obſerved by all thoſe who are named to accompany his Majeſty, whether Princes or Mandarins.

Thirdly, On the Eve of the Ceremony his Majeſty is to chooſe ſeveral Perſons of the firſt Quality, and ſend them to the Hall of his Anceſtors, where they muſt proſtrate themſelves before their Pictures, and to give them notice, as tho' they were yet living, that on the following Day the great Sacrifice will be offered.

You have here, in a few words, the Direction of the Tribunal of Ceremonies to the Emperor: It likewiſe makes known the Preparations that the different Tribunals are obliged to make; for 'tis the Buſineſs of one to prepare the Sacrifice, of another to compoſe

the

the Speech that the Emperor repeats when he makes the Sacrifice; a third is obliged to carry and prepare the Tents under which the Emperor is to dine; a fourth is to aſſemble forty or fifty venerable old Husbandmen, who are to be preſent when the Emperor ploughs the Ground: There are alſo appointed forty of the younger ſort to direct the Plough, yoke the Oxen, and prepare the Grain that is to be ſown: The Emperor ſows five ſorts of Grain, which are ſuppoſed to be the moſt neceſſary, in which all the reſt are included, as Wheat, Rice, Millet, Beans, and another kind of Millet that is called *Cao leang*.

Theſe were the Preparations; on the twenty-fourth Day of the Moon the Emperor went with his whole Court, habited as the Ceremony required, to the Place appointed to offer to *Chang ti* the Sacrifice of the Spring-Seaſon, by which he is requeſted to increaſe and preſerve the Fruits of the Earth; for this reaſon the Offering is made before they put their Hand to the Plough; the Place is a little Hillock made of Earth, a few Furlongs diſtant from the South-ſide of the City; it ought to be fifteen Foot four Inches high: On the ſide of this Elevation is the Spot which is to be ploughed by the Hands of the Emperor.

After the Emperor had offered Sacrifice he deſcended with the three Princes and the nine Preſidents, who were to aſſiſt him at the Plough, and ſeveral great Men carried the valuable Cheſts which contain'd the Grain that was to be ſown. All the Court aſſiſted at the Ceremony with profound Silence; the Emperor took the Plough and directed it ſeveral times backwards and forwards; then he quitted it, and a Prince of the Blood held it, and ploughed in the ſame manner, as alſo did the reſt: After having ploughed in ſeveral Places the Emperor ſowed the different Grain, and the Day following thoſe who were Husbandmen by profeſſion finiſhed that Field.

This

This Year there were forty-four of the ancient Husbandmen, and forty-two of the younger sort: The Ceremony concluded with the Reward that the Emperor bestowed upon them; it consists of four Pieces of dyed Cotton, which is given to each of them for Garments.

The Governor of *Peking* goes often to visit this Field, which is cultivated with great Care; he overlooks the Furrows, and examines carefully if there are no extraordinary Ears, such as they take to be good Omens: For instance, he is greatly pleased if he finds on this occasion a Stalk that bears thirteen Ears.

In the Autumn the same Governor goes to get in the Corn, and puts it in yellow Sacks, which is the Imperial Colour, and these Sacks are kept safe in a Magazine built for that purpose, called *The Imperial Magazine*: This Corn is kept for the most solemn Ceremonies, for when the Emperor sacrifices to *Tien* or *Chang ti*, he offers it as the Fruit of his Hands; and on certain Days in the Year he presents it to his Ancestors as if they were still living. Among other good Regulations that the same Emperor has made, since his coming to the Crown, for the Government of the Empire, he having an uncommon Regard for the Husbandmen to encourage them in their Labour, he has ordered the Governors of every City to give him Information every Year of the Person of this Profession who is most remarkable in their Districts, for his Application to the Culture of the Earth, for an unblemished Reputation, for his Care in preserving Union in his own Family, Peace with his Neighbours, and Freedom from all Extravagance.

Upon the Report of the Governor, the Emperor will raise this wise and diligent Husbandman to the Degree of Mandarin of the Eighth Order: This Distinction will give him a Right to wear the Habit of a Mandarin, to visit the Governor of the City, to sit in his Presence, and to drink Tea with him; he will

will be reſpected while he lives, and after his Death he will have Funeral Obſequies agreeable to his Degree, and his Title of Honour will be written in the Hall of his Anceſtors. What occaſion of Joy is this for this venerable old Man and all his Family! Beſides the Emulation that ſuch a Reward excites among the Husbandmen, the Emperor ſtill adds freſh Luſtre to a Profeſſion ſo neceſſary for the Good of the Publick, and which has always been had in Eſteem throughout the Empire.

Of the Ingenuity of Mechanicks, and the Induſtry of the Common People.

THERE are three ſorts of Profeſſions, as I have already ſaid, among the common People; that of Husbandmen, which is in great Eſteem, that of Merchants, of whom I ſhall ſpeak when I come to treat of the *Chineſe* Trade, and that of Mechanicks, who live by the Labour of their Hands, and who being conſtantly employed in mechanical Arts ſupply the Neceſſities and Conveniences of Life.

The common People can ſeldom provide for their own Maintenance but by a painful and continual Labour, and there is no Nation in the World more laborious and temperate than this. A *Chineſe* will paſs whole Days together in digging the Earth, often up to the Knees in Water, and in the Evening he will think himſelf happy with a little boiled Rice, Pot-Herbs, together with ſome Tea.

It is worthy of Obſervation, that in *China* they always boil their Rice in Water, and it is the ſame with them as Bread is with us. This People are inur'd to ſuffer Hardſhips very early, and the Labour that takes up their Time in their Infancy greatly contributes to preſerve the Innocence of their Manners.

The

The Japan'd Works, the beautiful *China*-wares, and the different ſort of Silks of ſuch excellent Workmanſhip that are imported from this Country, are a ſufficient Proof of the Ingenuity of the *Chineſe* Workmen; they are not leſs skilful in ingenious Performances in Ebony, Shells, Ivory, Amber, and Coral; their carved Works, as well as their Publick Buildings, ſuch as the Gates of great Cities, the Triumphal Arches, their Bridges, and their Towers, have ſomething in them great and noble; in a word, they ſucceed equally in all kinds of Arts that are neceſſary for the common Uſes of Life, or for the Conveniences thereof; and if they have not arrived at ſo great a Perfection as appears in ſeveral Structures in *Europe*, 'tis becauſe they are ſtinted by the *Chineſe* Frugality, that ſets Bounds to the Expences of private Perſons.

It is true their Invention is not ſo good as that of our Mechanicks, but the Tools they make uſe of are more ſimple, and they can imitate exactly enough any Pattern that is brought them out of *Europe*; ſo that at preſent they are able to make Watches, Clocks, Glaſs, Muskets, Piſtols, and ſeveral other things, of which they had no Notion, or made but very imperfectly: There are Mechanicks of all ſorts in every City, ſome of which work in their Shops, and others go from Street to Street to offer their Service to ſuch as want it; the greateſt part work in the Houſes of private Perſons, as for inſtance, if you want a Suit of Cloaths the Tailor comes early in the Morning to your own Houſe, and returns home in the Evening; it is the ſame with other Employments, even the Smiths themſelves bring their Tools along with them, their Anvils, and their Stoves, to make things of common uſe.

A great Number of Barbers are continually walking the Streets, with a little kind of Bell to give notice of their Approach to ſuch as want to make uſe of

of them; they carry on their Shoulders a Stool, their Basin, their Kettle and Fire, with a Towel and Comb-case, and immediately in the Street, or in the middle of a Square, or in a Porch, or wherever else it is desired, they shave the Head very dexterously, leaving only a long Lock of Hair behind, according to the Custom of the *Tartars*; they set the Eyebrows in order, clean the Ear with Instruments proper for that purpose, stretch out the Arms, rub the Shoulders, and do all this for the Value of three Farthings, which they receive with a great deal of Gratitude; after which they again ring their Bell, and go in search of other Customers.

Several get their Living by furnishing Carriages to pass thro' the City, particularly at *Peking*; you find in all Squares and cross Streets Horses ready saddled, as well as Mules and Chairs, and may have at all Hours of the Day, at any of these Places, fifty or a hundred of these Vehicles at a very moderate Price: There is scarce any Invention to which they have not recourse to find means of Subsistence; for as there is not a Spot in all the Empire that lies untilled, so there is not one Person, either Man or Woman, tho' never so old, deaf, or blind, but what may gain a Livelihood: They have no other Mills in all the Country but Hand-mills, and a great number of People are employ'd in this Labour, which requires nothing more than Strength of Arms.

'Tis not that they have no Water-mills, for they are common on most of their Rivers, and are made use of in grinding the Bark of Trees to make Pastils withal; the Wheel of these Mills is placed Horizontally, and hath double Fellows about a Foot or a Foot and half from each other; these Fellows are united by little Boards placed obliquely in such a manner, that in the upper part they leave an Opening sufficiently large, and on the lower part very narrow; the Water, that falls like a Sheet two Foot above these little

little Boards, makes the Wheel turn round pretty ſwiftly: Things which appear very uſeleſs in other Places a *Chineſe* will make a Profit of; a great many Families in *Peking* ſubſiſt by ſelling Matches; others have no other Buſineſs but picking up in the Streets little Rags of Silk, Woollen, Cotton, or Linnen, the Feathers of Fowls, Bones of Dogs, and bits of Paper, which they waſh and ſell again; they even make Sale of that which is ſent privately to ſome diſtance in *Europe* at Midnight. There are in every Province a great number of People who carry Pails for this purpoſe; in ſome Places they go with their Barks into the Canals which run on the Backſide of the Houſes, and fill them at almoſt every Hour of the Day.

This Sight, in Cities ſo well govern'd as thoſe of *China*, is very ſurpriſing to an *European*; but here it may properly be ſaid, *Lucri bonus odor ex re qualibet*; the *Chineſe* are not more aſtoniſh'd, when they are in *Europe*, to ſee the Water-bearers: The Peaſants come and buy it in their Houſes, endeavouring to foreſtall each other, and give in exchange Wood, Oil, and Pulſe: There are in every Street Conveniencies for Paſſengers, the Owners of which make a good Advantage of them by theſe Exchanges.

Yet it muſt be owned that, however temperate and induſtrious theſe People are, the great Number of Inhabitants occaſions a great deal of Miſery; there are ſome of them ſo poor that they cannot ſupply their Children with the common Neceſſaries of Life, for which reaſon they expoſe them in the Streets, eſpecially when the Mothers fall ſick, or want Milk to nouriſh them; theſe little Innocents are condemn'd to Death, in ſome ſenſe, as ſoon as they begin to live; and this is very common in the great Cities, ſuch as *Peking* and *Canton*, but in the other Cities ſuch Inſtances are but few.

This

This has inclined the Miſſionaries in populous Places to educate a number of Catechiſts, who divide the whole City among themſelves, and walk out every Morning to baptize a Multitude of dying Children.

With the ſame View they have ſometimes prevail'd upon the Infidel Midwives to permit Chriſtian Women to follow them to the Houſes where they are called, for it often happens that the *Chineſe*, not being in a condition to bring up a numerous Family, engage the Midwives to ſtifle the Female Infants in a Baſon of Water as ſoon as they are born, upon which Occaſion theſe Chriſtians take care to baptize them, and by this means theſe unhappy Victims to the Indigence of their Parents find eternal Life in the ſame Water that deprives them of a ſhort and tranſient Being.

It is this ſame Miſery that produces a prodigious Multitude of Slaves, or rather Perſons who engage themſelves to a Condition from whence they cannot be redeemed, a thing very common among the *Chineſe*, for among the *Tartars* they are truly Slaves; a great number of Men and Maid-ſervants are thus bound in the ſame Family, tho' there are ſome to whom they give Wages as in *Europe*.

A Man ſometimes ſells his Son, and ſometimes himſelf and Wife, at a very moderate Price, but if he can he is contented to engage his Family only. It often happens that a great *Tartarian* Mandarin, who has for his Domeſticks a Company of Slaves, is himſelf a Slave to a Court-Lord, to whom he preſents from time to time conſiderable Sums; a poor *Chineſe*, if he has Merit, when he gives himſelf to a *Tartarian* Prince, may hope to be a great Mandarin very ſoon, but this is not ſo common now as formerly; if he is depriv'd of his Office he returns to his Maſter to execute his Orders in certain honourable Functions.

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The Rich, when they marry their Daughters, give them ſeveral Families of Slaves in proportion to their Wealth; it often happens that they gain their Liberty, and ſome have half their Freedom on condition that they pay yearly a certain Sum; if ſome of them grow rich by their Induſtry, or by Trade, their Maſter does not ſtrip them of their Goods, but is contented with large Preſents, and lets them live honourably, but will not conſent to their Redemption.

Theſe Slaves are of an approved Fidelity, and have an invaluable Attachment for their Maſters; the Maſter likewiſe treats them as his own Children, and often truſts them with the moſt important Affairs: As to his Authority over his Slaves it is confined to things that have a relation to his Service, and if it can be juſtly proved that a Maſter has abuſed this Authority, in taking criminal Liberties with the Wife of his Slave, he is ruin'd beyond Retrieve.

Of the Genius and Character of the CHINESE.

THE *Chineſe* in general are mild, tractable, and humane; there is a great deal of Affability in their Air and Manner, and nothing harſh, rough, or paſſionate: This Moderation is remarkable among the Vulgar themſelves: "I was one Day (ſays *Pere* "*de Fontaney*) in a narrow long Lane, where there "happened in a ſhort time a great Stop of the Car- "riages; I expected they would have fallen into a "Paſſion, uſed opprobrious Language, and perhaps "have come to Blows, as is very common in *Eu-* "*rope*; but I was much ſurpriz'd to ſee that they ſa- "luted each other, ſpoke mildly, as if they had been "old Acquaintance, and lent their mutual Aſſiſtance "to paſs each other."

They

They ſhew a great deal of Deference and Reſpect for their old Men, of which the Emperor himſelf ſets an Example to his People: An inferior Mandarin of the Tribunal of the Mathematicks, about an hundred Years old, came to Court the firſt Day of the *Chineſe* Year to ſalute the late Emperor *Cang hi*; this Prince, who deſigned to ſee no body that Day, gave Orders however that he ſhould be admitted; as the good old Man was but indifferently habited, every one was forward to ſupply him on that Occaſion; they conducted him into the Emperor's Apartment, who was ſitting in an Alcove after the *Tartarian* manner; he roſe up and went to meet him, and receiv'd him with great Signsof Affection; the Mandarin fell upon his Knees, but the Emperor immediately rais'd him up, and graciouſly taking both his Hands, *Venerable Old Man*, ſaid he, *I will admit you henceforth into my Preſence as often as you ſhall come to ſalute me; but I acquaint you, once for all, that I diſpenſe with all ſorts of Ceremony; as for me, I will riſe up to meet you, but it is not to your Perſon that I do this Honour, it is to your Age; and to give you ſubſtantial Marks of my Affection, I now appoint you to be Chief Preſident of the Tribunal of the Mathematicks:* Thus the old Man attain'd the Height of Happineſs, having never in his Life taſted ſo ſincere a Joy.

When you have to do with a *Chineſe* you muſt take care of being too haſty or warm; the Genius of the Country requires that we ſhould maſter our Paſſions, and act with a great deal of Calmneſs; the *Chineſe* would not hear patiently in a Month what a *Frenchman* can ſpeak in an Hour; one muſt ſuffer, without taking fire, this Phlegm that ſeems more natural to them than any other Nation; it is not becauſe they want Fire or Vivacity, but they learn betimes to become Maſters of themſelves, and value themſelves in being more polite and more civiliz'd than other Nations.

'Tis a difficult Matter for a Stranger to conform himſelf to their Taſte; their Ceremonies on ſeveral Occaſions are troubleſome, and full of Conſtraint; it is one thing to learn them, and another to put them in Practice; but this Trouble is only with regard to thoſe who expect uncommon Veneration on certain particular Occaſions, as the Firſt Viſits, a Mandarin's Birth-Day, *&c.* for after you have ſeen a Perſon ſeveral times you grow as affable and familiar as you are with your own Countrymen, and if you are ceremonious they are the firſt that will ſay, *Pou iao tſo he, Make no Stranger of me, no Compliments I beſeech you!*

If the *Chineſe* are mild and peaceable in Converſation, and when they are not provok'd, they are exceeding violent and revengeful when they are offended; the following is an Inſtance: It was perceived in a Maritime Province that a Mandarin had miſapplied, for his own Advantage, a great part of the Rice ſent thither by the Emperor in a time of Dearth to be diſtributed to every Family in the Country; the People accuſed him before a Superior Tribunal, and proved that out of the four hundred Load of Rice that he had receiv'd he had diſpenſed but ninety, upon which the Mandarin was immediately depriv'd of his Office.

When he was got out of the City to go on board a Ship he was greatly ſurpris'd, inſtead of finding in his Paſſage Tables loaded with Perfumes, and new Boots for change, as is cuſtomary for thoſe who are eſteem'd and lov'd by the People, to ſee himſelf incompaſs'd with a prodigious Multitude of People, not to do him Honour, but to inſult and reproach him for his Avarice.

Some invited him, by way of Deriſion, to ſtay in the Country till he had eaten all the Rice that the Emperor had intruſted him with for the Aſſiſtance of his Subjects; others dragg'd him out of the Chair, and broke

broke it; others fell upon him, tore his Garments, and broke in pieces his ſilken Umbrella; all following him to the Ship, and loading him with Injuries and Curſes.

Tho' the *Chineſe*, for their private Intereſt, are naturally revengeful, yet they revenge themſelves in a kind of methodical Manner; they diſſemble their Diſcontent, and preſerve even with their Enemies a fair Outſide, ſo that one would imagine they were almoſt inſenſible; but when an Opportunity of ruining their Enemy preſents itſelf, they immediately ſeize on him, and their having ſeemed ſo patient was only with a Deſign to ſtrike a ſurer Blow.

There are Diſtricts where the People are ſo much in love with Law-ſuits, that they mortgage their Lands, Houſes, Goods, and all that they have, for the Pleaſure of Pleading, and cauſing the Baſtinado to be given to their Enemy; and it ſometimes happens that the latter, by means of a larger Sum given privately to the Mandarin, has the Cunning to eſcape the Puniſhment, and cauſe the Blows to fall on the Back of him who proſecuted the Suit; hence ariſe mortal Feuds amongſt them, which are never appeaſed till they find an Opportunity of ſatisfying their Revenge.

One Method of Revenge, tho' but ſeldom practiſed, is to ſet fire in the night-time to their Enemy's Houſe; this Crime is capital by their Laws, and thoſe who are convicted are puniſh'd with Death, and the Mandarins are very expert in diſcovering the guilty Perſon.

Their Modeſty is ſurpriſing; the Learned are very ſedate, and do not make uſe of the leaſt Geſture but what is conformable to the Rules of Decency; it ſeems to be born with thoſe of the Female Sex; they live in a conſtant Retirement, are decently covered even to their very Hands, which never appear, but are conſtantly hid under long and wide Sleeves; if

they have any thing to preſent, even to their neareſt Relations, they take it with the Hand always cover'd with their Sleeve, and place it on the Table, where their Relations may take it.

Intereſt is the grand Foible of this Nation; you muſt therefore act all ſorts of Parts with the *Chineſe*, even that of being diſintereſted: When there is any thing to be gain'd they employ all the Cunning they are Maſters of, artfully inſinuate themſelves into the Favour of Perſons who may forward their Buſineſs, and gain their Friendſhip by conſtant Services, aſſuming all ſorts of Characters with a wonderful Dexterity, and turning to their Advantage the moſt trifling Matters to gain their ends. Intereſt is their *Primum mobile*, for when there is the leaſt Advantage to be made they deſpiſe all Difficulties, and undertake the moſt painful Journeys to gain their Purpoſe; in a word, this puts them in a continual Motion, fills the Streets, the Rivers, and the high Roads with great Numbers of People, who paſs and repaſs, and are always in action.

Tho', generally ſpeaking, they are not ſo deceitful and knaviſh as *P. Le Comte* paints them, it is however true that Honeſty is not their favourite Virtue, eſpecially when they have to do with Strangers, whom they ſeldom fail to trick when it lies in their Power, and boaſt of doing ſo; there are ſome who, being catch'd in a Fault, are impudent enough to apologize for their want of Dexterity; *I am but a Blockhead, as you perceive*, ſay they, *you are more dexterous than I, another time I ſhall have nothing to ſay to an* European; and in reality it is ſaid that ſome *Europeans* have taught them their Trade.

Nothing can be more ridiculous than what happen'd to a Captain of an *Engliſh* Ship; he had agreed with a *Chineſe* Merchant of *Canton* for a great number of Bales of Silk, which he was to furniſh him with when they were ready; the Maſter went with his Interpreter, to the Houſe of the *Chineſe*, to examine himſelf

himself if the Silk was in a right Condition; they opened the first Bale, and it proved good, but the rest contained nothing but decay'd Silks, upon which he grew very angry, and reproach'd the *Chinese* in the severest Terms for his Disingenuity and Knavery; the *Chinese* heard him, and made only this Reply, *Blame, Sir*, says he, *your Rascal of an Interpreter, for he protested to me that you would not open the Bales.*

This Ingenuity in Fraud is principally observ'd among the Vulgar, who have recourse to a thousand Tricks to adulterate what they sell; there are some that have the Secret to open the Breast of a Capon, take out all the Flesh, fill it so cunningly again, and to close the Opening so dextrously that it is not perceiv'd till it comes to be eaten.

Others counterfeit so exactly the true Hams, by covering a piece of Wood with a sort of Earth instead of Flesh, and then wrapping it in Hogs Skin, that the Deceit is not discover'd till it is serv'd up at the Table, and going to be carv'd; however it must be own'd that they seldom practise these sort of Tricks but with Strangers, and in Places distant from the Sea-coast; the *Chinese* themselves will not credit them.

Thieves and Highwaymen seldom make use of Violence, they chuse rather to gain their Ends by Subtilty and Craft; there are some who follow the Barks, and slide in among those that draw them along on the great Canal in the Province of *Chan tong*, where they are changed every Day, so that they are not so easily known, and in the night-time get slily into the Barks, and by means of a certain Drug which they burn so stupify those on board, that they have time enough to search in all Places, and carry off what they please without being perceiv'd: Some of the Thieves will dog a Merchant two or three Days, till they find a favourable Opportunity to do their Business.

The greateſt part of the *Chineſe* are ſo ſelf-intereſted, that they can ſcarcely believe any thing is ever undertaken without a View to Intereſt; ſo that when they hear it ſaid, that the only Motives that the Miſſionaries have to leave their Country, Friends, and all that they have dear in the World, are to glorify God and to ſave Souls, they are ſtrangely ſurpriz'd, and it ſeems to them almoſt incredible: They ſee them croſs the vaſt Ocean with immenſe Dangers and Fatigues, they know that it is not Neceſſity that brings them to *China*, ſince they ſubſiſt without asking any Favour, or without expecting the leaſt Aſſiſtance; nor yet the Deſire of amaſſing Riches, ſince they are Witneſſes to the Miſſionaries Contempt of them; for which reaſon they have recourſe to Politick Deſigns, and ſome are ſimple enough to perſuade themſelves that they come to endeavour a Change in the Government, and by ſecret Intrigues to make themſelves Maſters of the Empire.

However extravagant this Suſpicion may ſeem, there are ſome ſo weak as to take it for Truth; *Yang quang ſien*, that formidable Enemy of Chriſtianity, who perſecuted *P. Adam Schaal* ſo cruelly, and was deſirous of involving all the Miſſionaries in the Ruin of this Great Man, laid this Crime to their charge.

This unreaſonable Accuſation gained Credit among People naturally diſtruſtful and ſuſpicious, and if the Hand of Heaven, by unlook'd-for Prodigies, had not overturn'd the Project of the Enemy of Chriſtianity, the Eſtabliſhment of the Goſpel had been quite at an end; there are however a great Number, who knowing the Miſſionaries better, are ſo ſtruck by their uncommon Diſintereſtedneſs, that it is one of the moſt prevailing Motives that inclines them to embrace the Chriſtian Faith. The uncommon Love of Life is another Foible of the *Chineſe* Nation; there is ſcarce any People that are ſo fond of Living as they, though there are ſome, eſpecially Women, that procure their

own

own Death, either thro' Anger or Deſpair; but it ſeems by what paſſes, eſpecially among the Poor, that they are ſtill more afraid of wanting a Coffin after their Death; it is aſtoniſhing to ſee how careful they are on this Article, thoſe who have but nine or ten Piſtoles will make uſe of 'em to purchaſe a Coffin above twenty Years before they want it, and look upon it as the moſt valuable Moveable they have in their Houſe; however it cannot be deny'd but that the generality of this People, when they are dangerouſly ill, are very willing to hear that their End is nigh, and there needs no great deal of Precaution to acquaint them with it.

To omit nothing of the Character of the *Chineſe*, I ought to add, That there is no Nation more proud of their pretended Grandeur, and the Preheminence they think they ought to have above other People; this Haughtineſs, which is born with them, inſpires even the meaneſt of the People with the greateſt Contempt for all other Nations; they are ſo full of their own Country, Cuſtoms, Manners, and Maxims, that they cannot be perſuaded there is any thing good out of *China*, or any thing true but what their learned Men are acquainted with, tho' they are a little more moderate ſince the *Europeans* have gained a Footing in their Empire: At firſt, when they ſaw them, they asked if they had any Cities, Towns, or Houſes in *Europe*.

Our Miſſionaries have often had the Pleaſure to be Witneſſes of their Surprize and Confuſion at a Sight of the Map of the World; ſome of the Learned deſiring one Day to ſee ſuch a Map, they ſought a long while for *China*, and at length took one of the Hemiſpheres for it, which contains *Europe*, *Africa*, and *Aſia*; they ſuppoſed *America* appeared for the reſt of the World: The Father let them alone ſome time in their Error, till one of them deſired an Explanation of the Letters and Names that were in the

Map: *You ſee* Europe, ſaid the Father, Africa, *and* Aſia; *in* Aſia *here is* Perſia, *the* Indies, Tartary: *Where then is* China, *cry'd they? It is this little Corner of the Earth*, reply'd the Father, *and ſee here the Bounds of it:* They looked upon each other full of Aſtoniſhment, ſaying in *Chineſe*, *Siao te kin*, *It is very ſmall.*

However far they may be from attaining the Perfection to which Arts and Sciences are brought in *Europe*, they are unwilling to do any thing in the *European* manner; 'twas difficult for the *Chineſe* Architects to build the Church which is in the Palace according to the Model brought from *Europe*. Their Veſſels are very indifferently built, and they admire thoſe that come from *Europe*, but when you adviſe them to imitate them, they are ſurpris'd at the Propoſition: *It is according to the Faſhion of* China, ſay they, *and if it is not ſo well as it ſhould be it matters not; it is as good as the reſt, and it would be criminal to alter any thing in it.*

If their Carpenters make this Reply it does not merely proceed from the Attachment they have for their own Cuſtom, but from the Fear they are under, in leaving their own Method, of not contenting the *European* who employs them; for the good Workmen undertake, and eaſily execute all the Models that are propoſed them when there is Mony to be got, and you have Patience to give them Directions.

In a word, to put the laſt Stroke to the Character of the *Chineſe*, it is ſufficient for me to ſay, That though they are vicious they naturally love Virtue in thoſe who practiſe it; tho' they are not chaſte themſelves they admire thoſe that are, eſpecially Widows; and when they find any that have liv'd a continent Life they preſerve their Memory by Triumphal Arches erected to their Honour, and dignify their Virtue by durable Inſcriptions: It is not decent for a Woman

man of Credit to marry again after her Husband is dead.

As they are ſubtle and crafty they know how to ſave Appearances, and cover their Vices with ſo much Cunning that they ſeldom come to the Knowledge of the Publick. They have a great Reſpect for their Relations, and thoſe who have been their Maſters: They deteſt every Action, Word, and Geſture that ſeems to betray Anger, or the leaſt Emotion, and know perfectly how to diſſemble their Hatred. They are not permitted to carry Arms even when they travel, for that Cuſtom is confined to the Soldiery.

Their greateſt Eſteem and Love is for the Sciences, which is the Foundation of their Nobility, becauſe, as I ſaid before, all their Honours and Prerogatives are derived from thence.

Of the Air and Phyſiognomy of the Chineſe, *their Faſhions, Houſes, and Furniture.*

WE ſhould make a wrong Judgment of the Air and Phyſiognomy of the *Chineſe*, if we gave credit to the Pictures that we ſee on their japan'd Work and *China*-ware: If they are ſucceſsful in painting Flowers, Trees, Animals, and Landskips, they are very ignorant in drawing Mankind, maiming and disfiguring themſelves in ſuch a manner that they are hardly to be known, and may juſtly be taken for Groteſque Figures.

It is nevertheleſs true that Beauty depends upon Taſte, and that it conſiſts more in Imagination than Reality; they have a Notion of it little different from that of the *Europeans*, for, generally ſpeaking, that which ſeems beautiful to us is agreeable to their

their Taſte, and that which appears beautiful to them appears likewiſe equally ſo to us: That which they chiefly admire, as making a perfect Beauty, is a large Forehead, ſhort Noſe, ſmall Eyes, a Viſage large and ſquare, broad and large Ears, the Mouth middle-ſized, and the Hair black, for they cannot bear to ſee it yellow or red; however, there muſt be a certain Symmetry and Proportion between all the Parts to render them agreeable.

A fine eaſy Shape is not thought to have any Charms among them, becauſe their Garments are large, and don't ſit ſo cloſe as thoſe of the *Europeans*; they think a Man well made when he is large and fat, and fills his Chair handſomly.

Their Complexion is not what has been uſually repreſented by thoſe who have ſeen only the Southern Parts of *China*, for it muſt be owned that the exceſſive Heats which prevail there, eſpecially in *Quang tong*, *Fo kien*, and *Yun nan*, give the Mechanicks and Peaſants an olive or brown Complexion; but in the other Provinces they are naturally as white as the *Europeans*, and, generally ſpeaking, their Phyſiognomy has nothing diſagreeable.

The Learned and the Doctors in certain Provinces, and the young People commonly to the Age of Thirty, have a very fine Skin, and beautiful Complexion. The Learned and the Doctors, eſpecially if they are of baſe Extraction, affect to let the Nails of their little Fingers grow an Inch long, or more, with a Deſign of making it appear from thence that they are not ſubject to mercenary Labour. As for the Women they are commonly middle-ſized, their Noſes ſhort, their Eyes little, their Mouth well made, their Lips roſy, their Hair black, their Ears long, and their Complexion florid; there is a great deal of Vivacity in their Countenance, and their Features are very regular.

Chineſe Ladies.

Chineſe Ladies.

A Tartarian Lady.

A Maid Servant.

A Bonzeſs.

A Country Woman.

The Emperor in his ordinary Dreſs.

of China in his Robes of State.

Mandarins in a Summer Habit.

of Letters, in a Winter Habit.

Mandarins Chineſe,

of War, Tartarian.

A Bonze

A Country Man

Vdr Gucht Scul

The various Habits of the Chineſe and Tartars.

It is ſaid that they rub their Faces every Morning with a kind of Paint that ſets off the Whiteneſs of their Complexion, and gives them a Colour, but ſoon ſpoils their Skin and makes it full of Wrinkles.

Among the Charms of the Sex the ſmallneſs of their Feet is not the leaſt; when a Female Infant comes into the World, the Nurſes are very careful to bind their Feet very cloſe for fear they ſhould grow too large: The *Chineſe* Ladies are ſubject all their Lives to this Conſtraint, which they were accuſtomed to in their Infancy, and their Gait is ſlow, unſteddy, and diſagreeable to Foreigners: Yet ſuch is the Force of Cuſtom, that they not only undergo this Inconvenience readily, but they increaſe it, and endeavour to make their Feet as little as poſſible, thinking it an extraordinary Charm, and always affecting to ſhew them as they walk.

One cannot certainly ſay what is the Reaſon of ſuch an odd Cuſtom, for the *Chineſe* themſelves do not pretend to be certain, looking upon that Story to be Fabulous, which attributes the Invention to the ancient *Chineſe*, who, to oblige their Wives to keep at home, are ſaid to have brought little Feet into Faſhion. The far greater Number think it to be a politick Deſign, in order to keep the Women in a conſtant Dependance: It is very certain that they ſeldom ſtir out of their Apartment, which is in the moſt inward Part of the Houſe, having no Communication with any but the Women-Servants.

However they have, generally ſpeaking, the common Vanity of the Sex, and tho' they are not to be ſeen but by their Domeſticks, they ſpend ſeveral Hours every Morning in dreſſing and adorning themſelves. Their Head-dreſs conſiſts in ſeveral Curls interſperſed with little Tufts of Gold and Silver Flowers.

There are ſome who adorn their Heads with the Figure of a Bird called *Fong hoang*, a fabulous Bird, of which Antiquity ſpeaks many myſterious things.

This

This Bird is made of Copper or Silver Gilt, according to the Condition of the Perſon : Its Wings extended lie pretty cloſe on the fore-part of their Head-dreſs, and embrace the upper part of their Temples ; its long ſpreading Tail makes a ſort of a Plume on the middle of the Head, the Body is directly over the Fore-head, the Neck and Beak fall down upon the Noſe, but the Neck is joined to the Body of the Animal by a Hinge, which does not appear, to the end that it may eaſily play and anſwer to the leaſt Motion of the Head. The whole Bird lies chiefly upon the Head, and the Claws are fixt in the Hair. Women of the firſt Quality have generally an Ornament of ſeveral of theſe Birds united together, which make a ſort of a Crown ; the Workmanſhip alone of this Ornament is extreamly dear.

Generally the young Ladies wear a kind of Crown made of Paſte-board, and cover'd with fine Silk, the Fore-part of this Crown riſes in a Point above the Fore-head, and is covered with Pearls, Diamonds and other Ornaments ; the upper part of the Head is adorn'd with Flowers either natural or artificial, mixt with little Bodkins, the Ends of which ſhine with Jewels. Women advanced in Years, eſpecially thoſe of the common ſort, are contented with a piece of fine Silk wrapt ſeveral times round the Head, which they call *Pao teou*, that is to ſay, *a Wrapper for the Head.*

That which ſets off the natural Charms of the *Chineſe* Ladies, is the uncommon Modeſty which appears in their Looks and their Dreſs ; their Gowns are very long, and cover them from Head to Foot in ſuch a manner that nothing appears but their Face. Their Hands are always concealed under wide long Sleeves, that would almoſt drag on the Ground if they were not careful to lift them up. The Colour of their Garments is various, either red, blue or green, according

cording to their Fancy; none but Ladies advanced in Years wear violet or black.

As for what is here called the Faſhion, it has nothing at all in it like what we call ſo in *Europe*, where the manner of Dreſs is ſubject to many Changes. It is not ſo in *China*, which is a Sign of good Order, and the Uniformity of the Government, even in the moſt trifling Matters; for which reaſon the Faſhion of Dreſs has been always the ſame from the Infancy of the Empire to the Conqueſt of it by the *Tartars*, who without changing the Form of the ancient *Chineſe* Government have only obliged them to dreſs in their Manner.

The Garments belonging to Men are made agreeable to the Gravity they ſo much affect; it conſiſts in a long Veſt which reaches to the Ground, having one Lappet folded over the other in ſuch a manner that the upper Lappet reaches to the right Side, where it is faſten'd with five or ſix Gold or Silver Buttons at a ſmall Diſtance from each other. The Sleeves that are large towards the Shoulder grow narrower by degrees towards the Hand, and end in the Shape of a Horſe-Shoe, which cover their Hands, and let nothing be ſeen but the Ends of their Fingers. They gird themſelves with a large Silken Saſh, the Ends of which hang down to the Knees, and to which they tye a Caſe that contains a Knife and two ſmall Sticks, which ſerve for a Fork, a Purſe, *&c.* The *Chineſe* heretofore did not carry a Knife, and to this Day the Learned carry one very ſeldom.

Under the Veſt in the Summer-time they wear a Pair of Linnen Drawers, which they ſometimes cover with another Pair of white Taffety, and during the Winter they wear Sattin Breeches, with Cotton or raw Silk quilted in them; but if it be in the Northern Parts they are made of Skins which are very warm. Their Shirts, that are made of differends kinds of Cloth, according to the Seaſon, are very wide and ſhort,

ſhort, and, to keep their Garments clean from Sweat during the Summer, ſeveral wear immediately next to their Skin a kind of Silken Net, that hinders their Shirt from ſticking to the Skin.

In Summer they have their Necks quite naked, but in the Winter they cover them with a Neck-band made of Sattin or Sable, or the Skin of a Fox, which is faſtened to the Veſt: In Winter their Veſt is lined with Sheep-skin, tho' ſome wear it only ſtitch'd with Silk and Cotton; People of Quality line it quite through with Sable imported from *Tartary*, or fine Fox-skin with a Border of Sable: If it be in the Spring they have them lined with Ermin: Over the Veſt they wear a Surtout with large ſhort Sleeves, that are lined and bordered in the ſame manner.

All kinds of Colours are not equally permitted to be worn by all People; none but the Emperor and the Princes of the Blood may wear Yellow Habits. Sattin, with a red Ground, is affected by certain Mandarins on Days of great Solemnity; but they are commonly dreſſed in black, blew, or violet; the Vulgar are generally clad in dyed Cotton, either blue or black.

Heretofore they greaſed their Hair very much, and were ſo jealous of this Ornament that when the *Tartars*, after the Conqueſt of the Country, obliged them to ſhave the Head after the *Tartarian* Faſhion, ſeveral choſe rather to die than obey the Conquerors in this Point, tho' their new Maſters did not alter the other Cuſtoms of the Nation. At preſent they have their Heads ſhaved, except on the hind part or in the middle, where they let it grow as long as they pleaſe.

They cover their Heads in Summer with a kind of a ſmall Hat or Cap, made in the Shape of a Funnel, the inſide is lined with Sattin, and the outſide is covered with *Ratan* or Cane very finely worked; at the top of the Cap is a large Tuft of red Hair that covers it, and ſpreads to the very Edges: This Hair

is

is very fine and light, and grows between the Legs of a kind of Cow, and is dyed of a very bright red; this is very much in Fashion and allowed to be worn by all sorts of People. There is another that the Vulgar dare not wear, it being proper to Mandarins and Men of Letters, of the same Fashion as the other, but made of Paste-board between the two Sattins, the inside of which is generally red or blue, the outside is white Sattin covered with a large Tuft of the finest red Silk. People of Distinction make use of the former when they please, but especially on horseback when the Weather is bad, because it keeps out Rain, and is a Fence from the Sun.

In the Winter-time they wear a very warm sort of Cap bordered with Sable, Ermin or Fox-skin, the upper Part of which is covered with a Tuft of red Silk. This Border of Fur is two or three Inches broad, and looks very handsome, especially when it is made of fine black shining Sable, and is worth from forty to fifty Taëls: The *Chinese*, especially those who are qualified, dare not appear in publick without Boots; these Boots are generally made of Sattin or Callico, and fit exactly, but have no Tops nor Heels; if they go a long Journey on horse-back they wear Boots of Neats or Horses Leather, so well dressed that nothing can be more limber; their Boot-stockings are of Stuff stitched and lined with Cotton, they come higher than the Boots, and are bordered with Plush or Velvet.

If these Boots and Stockings are commodious in the Winter-time to keep the Legs from Cold, they are almost intolerable during the Summer, for which reason they have another sort which are more cool; these are not very much used among the Vulgar, who to save Expence have something of this kind made of black Cloth; People of Quality wear such in their Houses, but they are made of Silk, and are very neat and handsome.

When

When they go abroad, or make a Viſit of any Conſequence, they wear a long Silk Gown, commonly blue, girded about them, over which they have a black or violet Cloke that reaches to their Knees, which is very wide, and has very wide and ſhort Sleeves, and alſo a little Cap made in the Faſhion of a ſhort Cone, covered with Tufts of Silk or red Hair, Stuff Boots on their Legs, and a Fan in their Hand.

The *Chineſe* love to be clean and neat in their Houſes, but they have nothing very magnificent; their Architecture is not at all elegant, and they have no regular Buildings but the Emperor's Palaces, publick Edifices, Towers, Triumphal Arches, the Gates and Walls of the great Cities, Piers, Cauſeways, Bridges and Pagods. The Houſes of private Perſons are very plain, for they have no Regard to any thing but Uſefulneſs. Thoſe that are rich add Ornaments of *Japan* Work, Sculpture, and Gilding, which render their Houſes very pleaſant and agreeable.

They generally begin with erecting their Pillars and placing the Roof thereon, becauſe the greateſt Part of their Buildings being of Wood they have no Occaſion for laying a Foundation low in the Ground, the deepeſt is about two Foot; they make their Walls of Brick or Clay, and in ſome Places they are all of Wood: Theſe Houſes are generally nothing but a Ground-floor, tho' thoſe of the Merchants have often one Story above it called *Leou*, where they place their Goods.

In the Cities almoſt all the Houſes are covered with Tiles, which are half-gutter'd and very thick; they lay the convex Part downwards, and to cover the Chinks in thoſe Places where the Sides meet they lay on new Tiles in a contrary Poſition. The Spars and Joiſts are either round or ſquare; upon the Spars they lay very ſlender Bricks in the Shape of our large Quarrels, or ſmall Pieces of Boards, or Matts made of Reeds, which are plaiſtered over with Mortar; when

when it is a little dry they lay on the Tiles; thoſe who are able to be at the Expence, join the Tiles together with Mortar made of Lime.

In the greateſt Part of their Houſes, when you are through the Porch, there is a Hall toward the South about thirty or thirty five foot long; behind the Hall there are three or five Rooms to the Eaſt and Weſt, the middle Room of which ſerves for an Antichamber; the Roof of the Houſe is ſupported by Pillars in the manner following; for inſtance, if the Hall be thirty Foot long it will be at leaſt fifteen broad, and then twenty-four Pillars ſupport the Roof forward, and the ſame Number backward, and one at each end; every Pillar is erected upon Stone Baſes, and they ſupport the great Beams laid lengthwiſe upon them, and between every two Pillars they place a piece of Wood or Beam acroſs; upon the great Beams, and on the two Pillars at the ends, they lay other Pieces of Wood that ſupport the Bulk of the Roof, after which they begin to build the Walls; the Pillars are commonly ten Foot high: The Magnificence of the Houſes, according to the *Chineſe* Taſte, conſiſts in the Thickneſs of the Beams and Pillars, in the Excellency of the Wood, and in the fine Carving on the Gates. They have no other Stairs than what are before the Door, which conſiſts of a few Steps above the Level of the Ground: But along the ſide of the Houſe there is a cloſe Gallery, about ſix or ſeven Foot wide, and caſed with fine Free-Stone.

There are ſeveral Houſes where the Gates in the middle of each ſide of the Houſe anſwer to one another: The Houſes of the Vulgar are made of Brick unburnt, but in the Front they are caſed with burnt Brick; in ſome Places they are made with tempered Earth, and in others there are no Walls at all, except what are made of Hurdles covered with Lime and Earth.

But among Perſons of Diſtinction the Walls are all made of poliſhed Bricks, very artificially carved. In the Country Towns, eſpecially in ſome Provinces, the Houſes are chiefly made of Earth, being very low, and the Roof makes ſo obtuſe an Angle that it ſeems almoſt flat; 'tis compoſed of Reeds covered with Earth, and ſupported by Matts of ſmall Reeds that lie upon the Pannels and Joiſts: There are ſome Provinces where inſtead of Fire-wood they uſe Coal, or elſe Reeds or Straw. As they make uſe of Stoves with ſmall Chimneys, and ſometimes none at all, if the Coal is burnt in other Rooms beſides the Kitchen you are almoſt ſtifled with the Smell, and more ſo if the Fuel be Reeds, which is inſupportable to thoſe who are not uſed to it.

The Houſes of the Nobility and rich People, if compared with ours, do not deſerve to be mentioned; it would be an Abuſe of the Term to give them the Name of Palaces, they being nothing but a Ground-floor raiſed ſomething higher than common Houſes; the Roof is neat, and the Outſide of it has ſeveral Ornaments; the great Number of Courts and Apartments, fit to lodge their Domeſticks, make amends for their Meanneſs and want of Magnificence.

It is not that the *Chineſe* are Haters of Pomp and Expence, but the Cuſtom of the Country, and the Danger there is in doing things out of the common Road, reſtrain them contrary to their Inclinations. The Tribunals of Juſtice have nothing very extraordinary in them; the Courts are great, the Gates lofty, and ſometimes adorned with carved Work ſufficiently neat, but the inner Rooms and Places of Audience have neither Magnificence nor Neatneſs.

It muſt be acknowledged however that the Palaces of the chief Mandarins and Princes, and ſuch as are rich and powerful, are wonderful for their vaſt Extent; they have four or five Courts, with as many

many Rows of Apartments in every Court. Every Front has three Gates, that in the middle is the largeſt, and both ſides of it are adorned with Lions of Marble. Near the great Gate is a Place encompaſſed with Rails finely japan'd, either red or black; on each ſide are two ſmall Towers, wherein are Drums and other Inſtruments of Muſick, on which they play at different Hours of the Day, eſpecially when the Mandarin goes out or comes in, or aſcends his Tribunal.

On the Inſide there immediately appears a large open Place, wherein thoſe wait who have Proceſſes or Petitions to preſent; on each ſide are ſmall Houſes that ſerve for the Officers of the Tribunal to ſtudy in: Then there are three other Gates that are never opened but when the Mandarin aſcends the Tribunal; that in the middle is very large, and none but Perſons of Diſtinction paſs through it, the reſt enter through thoſe on each ſide; after which another large Court appears, at the end whereof is a great Hall, wherein the Mandarin diſtributes Juſtice; then ſucceed two Halls ſet apart to receive Viſits in, which are neat, and abound with Chairs and variety of Furniture. Such are generally the Places where the Tribunals of the great Mandarins are erected.

The Officers I juſt ſpoke of are a kind of Clerks, of whom there are ſix ſorts, who have as many kinds of Buſineſs to attend to, according to the Number of the ſix ſupreme Courts at *Peking*, inſomuch that a private Mandarin does the ſame things in little before his Tribunal, as he may be afterwards called to do in the ſupreme Courts with reſpect to the whole Empire. They are kept at the publick Expence, and ſettled in their places, ſo that People's Buſineſs goes on in the uſual Road, tho' the Mandarins are changed never ſo often, either by being broke or ſent into other Provinces.

You afterwards pass into another Court, and enter another Hall much handsomer than the former, where none but particular Friends are admitted; in the Apartments about it the Domesticks of the Mandarin have their Lodging. Beyond this Hall is another Court, in which is a great Gate that shuts up the Apartment of the Women and Children, where no Man dares to enter; every thing there is neat and commodious; you may see Gardens, Woods, Lakes, and every thing that can charm the Sight: Some have gone so far as to make artificial Rocks and Mountains full of Windings, like a Labyrinth, to take the fresh Air in; some feed Bucks and Does when they have room enough to make a little Park; they have also large Ponds for Fish and Water-Fowl.

The Palace of *Tsiang kun*, or General of the *Tartarian* Troops that lie at *Canton*, is thought to be one of the finest in all *China*; it was built by the Son of that rich and powerful Prince called *Ping nan vang*, that is to say the *Peace-maker of the South*. The Emperor *Cang hi* had made him in a sense the King of *Canton*, by way of Acknowledgment for the Services done to the Publick, when he finished the Conquest of some of the Southern Provinces, and subjected them to the *Tartars*; but as he soon forgot his Duty he and all his Family fell into Disgrace, and he ended his Life at *Canton*, being forced to strangle himself with a Scarf of red Silk sent by the Emperor from *Peking* by a Gentleman of the Bed-Chamber.

The Beauty and Magnificence of the *Chinese* Palaces are quite different from what we see in *Europe*; tho' when you enter in, and behold the largeness of the Courts and Buildings, you will readily judge it is the Habitation of some Person of Distinction; yet the Taste of an *European* is not at all struck with this sort of Magnificence, which only consists in the number and extent of the Courts, in the largeness of the principal

principal Halls, in the thickneſs of the Pillars, and in a few Pieces of Marble rudely carved.

Marble is very common in the Provinces of *Chan tong* and *Kiang nan*, but the *Chineſe* don't make uſe of it to great Advantage, they generally apply it to line Canals, build Bridges, Triumphal Arches, Monuments, Pavements, the Threſholds of the Gates, and the Foundations of ſome of their Pagods.

The *Chineſe* are not curious like the *Europeans* in adorning and beautifying the inward Part of their Houſes, where you ſee neither Tapeſtry, Looking-Glaſſes, nor Gildings: For as the Palaces of the Mandarins belong to the Emperor, and as their Offices are nothing more than Commiſſions that are taken away when any Fault is committed, and as when even their Conduct is approved of, they are not ſettled in any particular Place, but when they leaſt think of it are removed into another Province; they are on this account afraid of laying out much Mony in furniſhing a Houſe richly, which they are in danger of leaving every Minute.

Beſides as Viſitors are never received in the Inner Apartments, but only in the Great Hall before the Houſe, it is not ſurprizing that they are ſparing of uſeleſs Ornaments, which are not ſeen by any Stranger.

The principal Ornaments that their Halls and Apartments are adorned with being well kept, appear very neat and agreeable to the Sight: There are large Silk-Lanthorns painted and hung up to the Cieling, Tables, Cabinets, Screens, Chairs handſomely varniſh'd with red and black, ſo very tranſparent that you ſee the Veins of the Wood through it, and as bright as the Surface of poliſh'd Glaſs; variety of Figures of Gold and Silver, or other Colours painted upon this Japan give it a new Luſtre: Beſides the Tables, the Bouffets, the Cabinets are adorned with the fine *China*-ware, which is ſo much admired, but could never be imitated in *Europe*.

Beſides this they hang up in ſeveral places Pieces of white Sattin, on which are painted Flowers, Birds, Mountains, and Landskips; on others they write in large Characters Moral Sentences, wherein there is always ſome Obſcurity; they are taken out of Hiſtories, and have often a different Senſe from the natural: Theſe Sentences are commonly by pairs, and are conceived in the ſame number of Letters. Some are contented with whitening their Rooms, or papering the Walls, in which the *Chineſe* are very skilful.

Tho' Perſons are not admitted into their Lodging-Rooms, and it would be unpolite to conduct a Stranger into them, their Beds, eſpecially among the Nobility, are curiouſly made, and handſome, the Wood is painted, gilt, and carved, the Curtains are different according to the Seaſons; in Winter, and in the North they are double Sattin, and in Summer they are either white Taffety adorned with Flowers, Birds, and Trees, or a fine Gauze which does not hinder the Air from paſſing through it, and yet is cloſe enough to keep off the Gnats, that are extremely troubleſome in the Southern Provinces. The common People have a very tranſparent Cloth made of a ſort of Hemp for the ſame Purpoſe; the Quilts or Mattreſſes that they make uſe of are made very thick with Cotton.

In the Northern Provinces they make Lodging-Places of hollow Bricks in the form of a Bed, which are larger or ſmaller according to the number of the Family: On the ſide of it is a ſmall Stove, wherein they put Charcoal, whoſe Flame and Heat is diſperſed to all parts by Pipes made purpoſely, which end in one Tunnel that carries the Smoke above the Roof. In the Houſes of Perſons of Diſtinction the Pipes of the Stove come through the Wall, and the Fire is lighted on the outſide; by this means the Bed is heated and even the whole Houſe: They have no occaſion for Feather-Beds as we have in *Europe*, thoſe who are afraid of lying immediately on the hot Bricks are glad

glad to hang a ſort of a Hammock over them, which is made of Cords or Ratans; it is not much unlike the Girths or Sacking uſed in *Europe* for the ſupport of their Beds.

In the Morning every thing of this kind is taken away, and they put Carpets or Matts in their room, on which they ſit: As they have no Chimneys nothing can be more convenient; the whole Family work upon theſe, without feeling the leaſt Cold, and without being obliged to wear Garments lined with Fur; at the opening of the Stove the meaner ſort dreſs their Victuals, and as the *Chineſe* drink every thing hot, there they warm their Wine, and prepare their Tea. The Beds in ſome of the Inns are much larger, that there may be room for ſeveral Travellers at a time.

Of the Magnificence of the Chineſe *in their Travelling, and in their Publick Works, ſuch as Bridges, Triumphal Arches, Towers, City-Walls; and in their Feaſts,* &c.

THE Magnificence of the Emperor and his Court, and the Riches of the Mandarins ſurpaſs whatever can be ſaid of them; one is greatly ſurprized to ſee nothing but Silks, *China*-ware, Furniture, and Cabinets, which tho' not more rich yet ſtrike the Eyes more than things of the ſame ſort do in *Europe*: But it is not in this that the principal Magnificence of the *Chineſe* Nobility conſiſts, for they commonly neglect themſelves at home, and the Laws baniſh Luxury and Pomp from thence; it is only allowed when they are ſeen in Publick, when they make or receive Viſits, or when they appear before the Emperor.

I have already ſpoke of the Mandarins numerous Attendants, and the prodigious Train of their Offi-

cers: The Soldiers, who travel commonly on horſe-back, are very fond of appearing great in the ſame manner; to ſay the truth the Horſes are not very beautiful, but their Harneſs is magnificent, the Bits and the Stirrups being either Silver or gilt; the Saddle is very rich, the Reins of the Bridle are made of ſtitch'd Sattin two Fingers broad; from the upper part of the Cheſt hang two large Tufts of fine red Hair, the ſame as that with which their Caps are covered; theſe Tufts are ſuſpended by Iron-Rings either gilt or ſilvered: They are always preceded and followed by a great number of Horſemen, who make up their Retinue, without reckoning their Domeſticks, who, according to the Quality of their Maſters, are cloathed in black Sattin, or dyed Callicoe.

But the *Chineſe* Magnificence is in the higheſt Splendor at the time the Emperor gives Audience to Ambaſſadors, when ſitting upon his Throne he beholds at his Feet the Great Lords of the Court, and all the Chief Mandarins in their ſolemn Robes, paying him Homage. It is a Spectacle truly auguſt to ſee a prodigious number of Soldiers under Arms, and an inconceivable multitude of Mandarins habited according to their Dignity, and placed according to their Rank and Precedence in exact Order, with the Miniſters of State, the Heads of the Supreme Courts, the Reguloes and Princes of the Blood; all this performed with a great deal of Pomp and Splendor, gives the higheſt Notion of the Sovereign to whom ſuch profound Reverence is paid. There is no diſpute about Precedence, every one knows his Place very diſtinctly; the Name of every Office is engraved on Copper-Plates faſtened into the Marble Pavement.

People in *Europe* are not fond of Pomp when they go a Journey, but on the contrary are very negligent and careleſs about it; but they have a contrary Method in *China*, where a Chief Mandarin never travels

vels but with Pomp and Splendor: If he goes by Water his own Bark is very ſuperb, and he has a large Train of other Barks to carry his Attendants: If he travels by Land, beſides the Domeſticks and Soldiers which precede and follow him with Spears and Enſigns, he has for his own Perſon a Litter, a Chair carried by Mules, or eight Men, and ſeveral led Horſes; he makes uſe of theſe Vehicles one after another, as occaſion and the different Weather require. I have already ſaid that *China* is full of broad and deep Canals, and often cut in a ſtrait Line; there is commonly in every Province a great River, or broad Canal, with Cauſeways on each ſide caſed with flat Stones or Marble that ſerves for a Highway: That which is called the Great Canal croſſes the whole Empire from *Canton* to *Peking*, and nothing can be more commodious for the paſſing 600 Leagues from the Capital to *Macao*, without travelling by Land but one Day's Journey, in order to croſs the Mountain of *Mei lin*, that ſeparates the Province of *Kiang ſi* from *Quang tong*, and even this may be avoided by continuing the Journey by Water, eſpecially when the Waters are high.

For this reaſon the Mandarins go to take poſſeſſion of their Government, and the Meſſengers ſent from Court moſt commonly paſs by Water: They are furniſhed with Barks at the Emperor's Expence, which are equal in bigneſs to a third-rate Man of War: There are three different ſorts of theſe Imperial Barks, than which nothing can be more neat, being painted, gilt, and embelliſhed with Dragons, and japan'd both within and without: Thoſe of the middle ſize are moſt in uſe, which are above ſixteen Foot broad, and twenty-four long, and nine in depth from the Deck; the form is ſquare and flat, except the fore-part which is ſomewhat round.

Beſides the Cabbin of the Maſter of the Bark, who has his Family, his Kitchen, two large Rooms, one before

before and the other behind, there is a Hall about ſix or ſeven Foot high, and eleven broad, and likewiſe an Antichamber, and two or three other Rooms, and a by-place without Ornaments, all upon the ſame Deck, which make up the Mandarin's Apartment. It is all japan'd with fine red and white Japan, there is alſo plenty of carved Work, Paintings, and Gildings upon the Cieling, and on the ſides; the Tables and Chairs are japan'd with red and black; the Hall has Windows on each ſide, which may be taken away when it is convenient: Inſtead of Glaſs they make uſe of very thin Oyſter-ſhells, or fine Stuffs done over with ſhining Wax, and enrich'd with Flowers, Trees, and variety of Figures: The Deck is ſurrounded with Galleries, by which the Sailors may paſs and repaſs without incommoding the Paſſengers.

This Apartment is covered with a ſort of Plat-form or Terraſs open on all ſides, ſet apart for Muſick, and contains four or five Muſicians, who make an Harmony which can raviſh none but the Ears of a *Chineſe*. Underneath is the Hold divided into ſeveral Partitions that contain the Baggage; the Sails are made of Matts, every Sail is divided into ſeveral oblong Squares, which being extended form the Sail, when it is folded it takes up little or no room. Theſe Sails are very convenient, becauſe they hold more Wind than others, and if a ſtrong Wind breaks the Braces no Inconvenience arriſes from thence to the Bark.

To force on the great Barks they make uſe of long thick Poles in the Shape of a Gibbet, or the Letter T, one end of which goes to the bottom of the Water, and the other is applied to the upper part of the Cheſt, that the Sailor may make a ſtronger Thruſt, and force the Bark forward with greater Swiftneſs; or elſe they make uſe of Oars of ſeveral Shapes, commonly a long Pole with a broad end, and a hole in the

the middle to receive the Pegs that are fix'd on the ſide of the Bark: There are others that are never taken out of the Water; they manage the extremity of the Oar by moving it to the right and left, that it imitates the Motion of a Fiſh's Tail, and is kept in ths ſame Poſition as the Tails of Birds of Prey, when they fly without ſtirring their Wings.

The Convenience of this is that their Oars take up little or no room in the Bark, for they are ranged on the ſide upon Planks, and move like a Rudder; they ſeldom are broken, and tho' they are never taken out of the Water they conſtantly force the Bark forward.

There are Barks which are drawn along with Ropes when the Winds are contrary, or when they are obliged to go againſt the Stream; theſe Ropes are made in many places of the Splinters of Canes; they cleave the Canes into very ſmall long Splinters, and by that means make them into Cords, which never grow rotten by the Water, but are exceeding ſtrong; in ſome other places they make uſe of Cords made of Hemp.

The Bark that carries the great Mandarin is always followed by ſeveral others, as we have already ſaid, among which there is always one at leaſt that bears the Proviſions; it carries the Kitchen, the Eatables, and the Cooks; another is full of Soldiers, a third, much more ſmall and light, is appointed to go before to give notice that all things neceſſary may be prepared in the Paſſage, that there may be no occaſion to wait; theſe Barks have their Rowers, and in caſe of neceſſity are alſo drawn with a Rope along the Bank by a certain number of Men that are ſupplied by the Mandarins of each City, and are changed every Day: The number of theſe Men is determined according to the number of Horſes appointed by the Emperor's Patent, *viz.* Three Men for every Horſe, inſomuch that if eight Horſes are appointed for an Envoy,

voy, they will ſupply him with twenty-four Men to draw the Bark, when the Paſſage is by Water; there are at the diſtance of every League a ſort of Centrys placed at proper diſtances, ſo that if there be occaſion they may give mutual notice to each other by Signals: In the day-time theſe Signals are made by means of a thick Smoke, which they cauſe by burning Leaves and Branches of Pine in three ſmall Stoves of the figure of a Pyramid, and open at the top: In the night-time they are made by the Report of a ſmall Piece of Artillery. The Soldiers at every Station, which are ſometimes ten, ſometimes five, or leſs according to the Place, ſtand all of a row along the Bank out of reſpect to the Mandarin; one of them bears an Enſign diſplay'd, the others are in the Poſture that the Arms they carry require them to be in.

If it be an Envoy they put at the Head and Stern of the Barks four Lanthorns, whereon are written in great Characters of Gold theſe Words, *Kin tchai ta gin*, that is, *The Great Envoy from the Court*; theſe Words are accompanied with Streamers and Flags of Silk of ſeveral Colours that play in the Wind.

Every time they caſt Anchor, as they do in the Evening, or when they heave it up in the Morning to paſs forward, the *Corps de Garde* ſalutes the Mandarin with a Diſcharge of their Artillery, to which the Trumpets reply with ſeveral Tantara's: When the Night approaches they light the Lanthorns at the Head and Stern, as well as thirteen other Lanthorns of a ſmaller ſize, which are hung in the form of a String of Beads at the ſide of the Maſt, *viz.* ten below in a perpendicular Line, and three above in an horizontal one.

When the Lanthorns are lighted the Captain of the Place ſtands with his Company overagainſt the Barks, and calls over with a loud Voice the Men that he has brought to watch, and ſtand Centry all night; then the

the Maſter of the Bark pronounces a Set-Harangue, wherein he makes particular mention of all the Accidents that are to be feared, as Fire, Thieves, &c. and reminds the Soldiers that if any of theſe things happen they ſhall be reſponſible for them.

The Soldiers at the end of every Article give a great Shout, after which they withdraw to form a *Corps de Garde*, and leave one of their Company to ſtand Centry, who walks backward and forward upon the Key, and continually makes a rattling Noiſe with two Pieces of *Bamboo* that they may not have the leaſt doubt of his Vigilance, and that they may be ſure he is not aſleep: Theſe Centries are relieved every Hour, and make the ſame Noiſe the whole Night, according to their turns: If it is a Chief Mandarin, or a great Court-Lord, they pay him the ſame Honours.

The great number of Canals that are to be ſeen in *China* have ſomething very ſingular, they are often lined on each ſide to the height of ten or twelve Foot with fine ſquare Free-Stone, and in ſome places with grey Marble.

Some of the Canals have Banks that are twenty or twenty-five Foot high on each ſide, inſomuch that there is need of a great number of Engines to raiſe the Water into the Fields: Some are cut above ten Leagues in a ſtrait Line.

The Canal that is on the North-Weſt of the City *Hang tcheou* is extended very far in a Right-Line, and is every where more than fifteen Toiſes in breadth; it is lined on each ſide with Free-Stone, and bordered with Houſes as cloſe together as the Street of a City, and as full of People: Both the ſides of the Canal are quite covered with Barks; in the Places where the Bank is low and flooded, they have built flat Bridges made of great Stones, placed three and three, each of them being ſeven or eight Foot in length in the form of a Cauſeway.

The

The great Canals that are in every Province discharge their Waters to the Right and Left into several small ones, that afterwards form a great number of Rivulets, which are disperſed in the Plains, and reach to the Ends of the Towns, and often to the great Cities; from Space to Space they are cover'd with a great number of Bridges of three, five, or ſeven Arches; that in the middle is ſometimes thirty-ſix, and even forty-five Foot wide, and is very high, that Barks may paſs thro' without taking down their Maſts; thoſe of each ſide are ſeldom leſs than thirty, and the reſt diminiſh in proportion towards each End of the Bridge.

There are ſome that have but one Arch, others have a round Vault, others a Semicircle; theſe Vaults are built of arched Stones five or ſix Foot long, and only five or ſix Inches thick, and ſome of them are Polygons: As theſe Arches are not very thick towards the top, they cannot be ſtrong, but then no Waggons paſs over them, for the *Chineſe* make uſe of nothing but Porters to carry their Bales, who paſs over theſe Bridges by the help of Stairs on each ſide, with Steps of about three Inches thick: There are ſome of theſe Bridges that inſtead of Arches or Vaults have three or four great Stones placed on Piers in the Form of Planks, ſome of theſe Stones are ten, twelve, fifteen and eighteen Foot in length; there are a great Number of theſe handſomly built over the great Canal, the Piers of which are ſo narrow that the Arches ſeem to be ſuſpended in the Air. There is no great difficulty to know in what manner the *Chineſe* Workmen build their Bridges, for after having finiſhed the Arches that are next to the Land, when the Bridge is to have only one principal Arch, or raiſed the Cauſeway of Piers when it is to have ſeveral, they then make choice of Stones of four or five Foot long, and half a Foot broad, which they place alternately upright and croſs-wiſe, in ſuch a manner as to contrive

that

that the Key-Stones ſhall be laid horizontally. The Top of the Arch is commonly no more than the thickneſs of one of theſe Stones, and becauſe the Bridges, eſpecially when they have but one Arch, are ſometimes forty or fifty Foot wide between the Piers, and conſequently are raiſed very high, and much above the Cauſeway, they aſcend on each ſide by Steps of very eaſy Aſcent: There are ſome that it would be difficult for Horſes to paſs over, and the whole Work is generally very well contrived.

Among the great number of Bridges there are ſome of a very handſome Structure; that which is two Leagues and a half weſtward from *Peking*, part of which was thrown down by a ſudden Inundation, was one of the fineſt that ever was ſeen; it was made intirely of white Marble, well worked, and ingeniouſly built; there were ſeventy ſmall Pillars placed on each ſide, which Pillars were ſeparated by Cartouches of fine Marble, whereon were curiouſly carved Flowers, Foliage, Birds, and ſeveral ſorts of Animals; at the Entrance of the Bridge on the Eaſt-end there were two Marble Pedeſtals placed on each ſide, on which were two Lions of extraordinary Magnitude; there were alſo carved in Stone ſeveral little Lions, ſome going up to the great ones, others deſcending from them, and others between their Legs; at the other End, towards the Weſt, were two other Marble Pedeſtals, on which ſtood the Figures of two Children carved with the ſame Ingenuity. We ought to place in the Rank of publick Works the Monuments which the *Chineſe* have erected almoſt in every City to perpetuate the Memory of their Heroes, that is to ſay, the Captains, Generals of the Army, Princes, Philoſophers, and Mandarins, who have done Service to the Publick, and have ſignalized themſelves by heroick Actions.

There is, for inſtance, near the City of *Nan hiong*, in the Province of *Quang tong*, an high Mountain from

from whence proceed two Rivers; heretofore it was inacceſſible, and a *Colao* born in the Province undertook to cut a Paſſage through it for the ſake of Travellers; to preſerve the Memory of ſo ſignal a Benefit they erected a Monument on the top of the Mountain, and placed his Statue there, before which they burnt Perfumes with intent to eternize the Memory of this great Man, who executed ſo difficult an Undertaking for the Uſe of his Countrymen. They reckon more than 1100 Monuments erected to the Honour of their Princes, and to Men whom Science or Virtue had render'd illuſtrious: The Women have their Share in this Honour, and they have diſtinguiſh'd ſeveral who have deſerved and obtained the like Titles of Honour, and whoſe heroick Virtues are conſtantly celebrated in the Works of their moſt famous Poets.

Theſe Monuments conſiſt particularly in Triumphal Arches, which are very numerous in every City; there are many very inartificially made, and deſerve little Notice, but others worthy of our Attention; ſome are made entirely of Wood, except the Pedeſtals, which are of Marble.

Thoſe that are at *Ning po* have generally three Gates, a large one in the middle, and two ſmall ones on the ſides; the Pillars, conſiſting of one Stone, make the Door-Poſts; the Entablature is compoſed of three or four Faces generally without Projection, and without any Moulding, except the laſt or the laſt but one, which is in the room of a Frize, and on which they engrave an Inſcription.

Inſtead of a Cornice there is a Roof that ſerves to compleat the Gate, and which is ſupported by the Door-Poſts; there is nothing but a Drawing that can juſtly repreſent this kind of Roof, even our *Gothick* Architecture has not any thing ſo odd; every Gate is made in the ſame manner, only every part proportionably leſs: All theſe Pieces, tho' of Stone, are joined

joined together by Tenons and Mortiſes, as if they were made of Wood.

The Rails or Breaſtwork of the Bridges, that are in great Numbers on the Canal, are made in the ſame Taſte; they are great ſquare flat pieces of Stone made to ſlide in Grooves, which are cut in the Poſts for that purpoſe.

Upon theſe Triumphal Arches, which are ſeldom above twenty or twenty-five Foot high, one may ſee the Figures of Men, groteſque Figures, Flowers, Birds jutting out, and other Ornaments indifferently well carved; they jut out ſo much as to be almoſt ſeparated from the Work.

In ſpeaking of the Walls and the Gates of *Peking*, I have already given a Notion of the *Chineſe* Magnificence and publick Works; I ſhall only add, that the Walls of the Cities are erected ſo high that they hide the Proſpect of the Buildings, and are ſo broad that one may ride on horſeback upon them: The Walls of *Peking* are made of Brick, and are forty Foot high; they are flanked at each diſtance of twenty Toiſes with ſmall ſquare Towers kept in good Repair; there are great Stair-caſes in ſome Places for the Cavalry to ride up upon.

As for the Gates, tho' they are not adorned with Figures in *Baſſo Relievo* like other publick Works, they ſurprize very much by the prodigious height of the two Pavilions that form them, by their Vaults or Arches that in ſome places are of Marble, by their Thickneſs, and by the Strength of the Work.

The Towers erected in almoſt every City are not the leaſt Ornaments belonging to them; they conſiſt of ſeveral Stories, and the higher they are the leſs is the Circumference; there are Windows on all ſides of every Story: That in the City of *Nan king*, in the Province of *Kiang nan*, is the moſt famous, and is generally called *The Great Tower*, or *The Tower of Porcelaine*; I have already ſpoke of it in the Begin-

ning of this Work, but as *P. le Comte* has given a more exact Deſcription of it, it deſerves to be mentioned in this Place.

" There is, ſays the Father, without the City, and " not within it, as ſome have ſaid, a Temple called " by the *Chineſe The Temple of Gratitude*, built by " the Emperor *Yong lo*; it is erected on a Pile of " Bricks, ſurrounded with Rails of unpoliſh'd Mar- " ble, you go up to it by a Stair-caſe of ten or " twelve Steps; the Hall, which ſerves for the Tem- " ple, is a hundred Foot high, and is ſupported by " a ſmall Marble Baſis of a Foot in height, which " juts out two Foot from the reſt of the Wall all " round; the Front is adorn'd with a Gallery and " ſeveral Pillars; the Roofs, for according to the " Cuſtom of *China* there often are two, one that " joins to the Wall, and the other that covers the " whole; theſe Roofs, I ſay, are of green ſhining " japan'd Tiles; the Joyner's Work on the Inſide " is painted, and adorn'd with a great number of " Pieces indifferently united one to another, which " the *Chineſe* think no mean Ornament; it's true that " this Foreſt of Beams, Joiſts, Raſters, and Spars, " that is ſeen in every part, has ſomething very ſin- " gular and ſurpriſing, becauſe one conceives that " there is in theſe ſorts of Works a great deal of " Labour and Expence, tho' in reality this Confu- " ſion proceeds from the Ignorance of the Workmen, " who have not diſcover'd that beautiful Simplicity " which is to be ſeen in *European* Buildings.

" The Hall receives no Light but through the " Doors; on the Eaſt-ſide there are three very large " ones, through which one enters the famous Tower " I am ſpeaking of, and which makes part of the " Temple: This Tower is of an Octogon Figure, " about forty foot wide, ſo that every ſide is about " fifteen Foot; it is encompaſs'd on the Outſide by a " Wall of the ſame figure, two Toiſes and a half di-

" ſtant

" ſtant from the Edifice, and ſupports at a moderate
" height a Roof cover'd with japan'd Tiles, that
" ſeems to proceed from the Body of the Tower,
" which forms under it a very handſome Gallery:
" The Tower has nine Stories, every one of which
" is adorn'd with a Cornice three Foot from the Win-
" dows, and ſurrounded with the ſame ſort of Roof
" as the Gallery, except that it does not jut out ſo far,
" becauſe it is not ſupported with a ſecond Wall;
" they become ſtill ſmaller as the Tower riſes higher,
" and has a leſs Circumference.

" The Wall on the Ground-Floor is at leaſt
" twelve Foot thick and eight and a half high; it is
" caſed with *China*-ware, but the Rain and the Duſt
" have diminiſh'd its Beauty, tho' it ſtill looks hand-
" ſome enough to ſhew the Nature of the Porcelaine,
" tho' coarſly made, for it is not to be ſuppos'd that
" Bricks would have preſerv'd their Beauty three hun-
" dred Years, as this has done.

" The Stair-caſe which is in the Inſide is ſmall and
" inconvenient, becauſe the Steps are extremely high;
" every Story is ſeparated by thick Beams placed
" croſs-ways, which ſupport a Floor, and form a
" Room the Cieling of which is adorn'd with varie-
" ty of Paintings; the Walls of all the higher Sto-
" ries are full of ſmall Niches with Idols in *Baſſo*
" *Relievo*; the whole Work is gilded, and ſeems
" to be Marble or poliſh'd Stone, but I believe it
" to be nothing, in reality, but a kind of a Brick
" made in a Mould, for the *Chineſe* are very inge-
" nious in ſtamping all ſorts of Ornaments on their
" Bricks, which are made of Earth extremely fine
" and well temper'd, and much more capable than
" ours of taking the Impreſſion of the Mould.

" The firſt Story is the higheſt, but the reſt are all
" of the ſame height; I reckon'd ninety Steps of about
" ten Inches each, which I meaſur'd exactly, and

" which make an hundred and fifty-eight Foot; if " to this be added the height of the Pile, and the " ninth Story which has no Steps, and the Roof, it " will be found that the Tower is from the Ground " above two hundred Foot.

" The Top of all the Work is not one of the leaſt " Beauties of the Tower; it is a thick Pole that " ſtands upon the Floor of the eighth Story, and " reaches more than thirty Foot above the Roof; " it ſeems to be wrapt in a large Iron Hoop of the " ſame height, in the Faſhion of a Spiral Line or " Screw, ſeveral Foot diſtant from the Pole, ſo that " it looks like a ſort of an empty Cone hanging in " the Air, with Spaces to let in Light; on the Top " of it is placed a golden Ball of an extraordi- " nary Magnitude." This is called by the *Chineſe* *The* Porcelain *Tower*, tho' ſome *Europeans* have called it *The Brick Tower*; but let that be as it will, it is certainly the moſt ſolid, remarkable and magnificent Work in all the Eaſt.

In taking Notice of the Publick Buildings, wherein the *Chineſe* have cauſed their Profuſion to appear, their Temples or Pagods ought not to be omitted, of which there is a prodigious Number in *China*, and the moſt celebrated are built in the Mountains; however dry theſe Mountains appear, the *Chineſe* Induſtry has made amends with Embelliſhments for the Conveniences refus'd by Nature; the Canals, cut at great Expence, conduct the Water from the Mountains into Baſons and Reſervoirs appointed for that purpoſe; the Gardens, Groves, and Grottos, contrived in the Rocks for a Shelter againſt the exceſſive Heat of a burning Climate, render theſe Solitudes moſt agreeably charming.

The Buildings conſiſt of Porticoes paved with large ſquare poliſh'd Stones, in Halls, and Pavilions that ſtand in the Corners of Courts, and communicate by long

long Galleries adorned with Statues of Stone, and ſometimes of Braſs; the Roofs of theſe Buildings ſhine on account of the Beauty of the Tiles japan'd with Green and Yellow, and enrich'd at the Extremities with Dragons jutting out of the ſame Colour.

There are few of theſe Pagods that have not a great Tower, which ſtands by itſelf terminating in a Dome, and Perſons go to the top by a Stair-caſe that winds round about it; in the middle of the Dome is commonly a Temple of a ſquare Figure, the Vault is often adorn'd with *Moſaick* Work, and the Walls with Stone Figures in *Relievo*, which repreſent various Animals and Monſters.

Such is the Form of the greateſt part of the Pagods, which are more or leſs large according to the Devotion and Riches of thoſe who have contributed to build them: Theſe are the Abodes of the Bonzes and Idol-Prieſts, who make uſe of a thouſand Arts to impoſe upon the Credulity of Mankind, who come from a great diſtance in Pilgrimage to theſe Temples conſecrated to the Devil; but as the *Chineſe* are not very conſiſtent in the Worſhip they pay to their Idols, it often happens that they have little Veneration either for their Gods or their Miniſters.

In ſpeaking of the Magnificence of the *Chineſe*, I ſhould fail in an eſſential Point if I ſaid nothing of their Feſtivals: There are two principal ones that are celebrated with vaſt Expence; the one is the Beginning of their Year, and the other, which is on the fifteenth of the firſt Month, is what they call *The Feaſt of Lanthorns*; I mean by the *Beginning of the Year* the End of the twelfth Moon, and about twenty Days of the firſt Full Moon of the following Year: This is properly the Time of their Vacation.

All Buſineſs is then ſuſpended; they make Preſents, the Poſts are ſtopped, and the Tribunals are ſhut up throughout the Empire; this is what they call *The Shutting-up the Seals*, becauſe, in reality, they ſhut up

at this time, with a great deal of Ceremony, the little Cheſt wherein the Seals of each Tribunal are kept.

This Vacation laſts a whole Month, and is a time of great Rejoicing, and eſpecially on the laſt Days of the old Year: Their inferior Mandarins go to ſalute the Superiors, the Children their Fathers, Servants their Maſters, *&c.* This is what they call taking Leave of the Year: In the Evening all the Family meet together, and a great Feaſt is made: In ſome Places they have a very odd Superſtition, that is, not to ſuffer a Stranger among them, nor yet one of their neareſt Relations, for fear that the Moment the New Year begins they ſhould take the Happineſs which ſhould deſcend on the Houſe, and carry it away to the Prejudice of their Hoſt: On this Day every one cloſes himſelf up in his own Houſe, and rejoices with his Family; but on the Morrow, and the following Days, they give Demonſtrations of extraordinary Joy, all the Shops are ſhut up, and every body is taken up with Sports, Feaſts, and Plays; the pooreſt Perſon on this Day puts on his beſt Attire; thoſe in good Circumſtances dreſs themſelves richly, and viſit their Friends, Relations, eldeſt Brothers, Patrons, and all thoſe whoſe Favour they would court: They perform Plays, treat each other, and mutually wiſh all kinds of Proſperity; in a word, all the Empire is in motion, and you hear of nothing but Joy, Mirth, and Pleaſure.

The fifteenth of the firſt Month is likewiſe a ſolemn Feſtival, and all Places are illuminated throughout the Empire in ſuch a manner, that if one could take a View of it from ſome high Place all the Country would ſeem to be on fire. The Feſtival begins on the thirteenth in the Evening, and is continued to the ſixteenth or ſeventeenth; every Perſon, both in City and Country, on the Sea-Coaſt, or on the Rivers, light up painted Lanthorns of ſeveral Faſhions; the pooreſt Houſes that are have 'em hung up in their Courts

Courts and at their Windows, every one being desirous to distinguish himself; the Poor do it at a small Expence, those that are rich lay out sometimes two hundred Franks, and the chief Mandarins, the Viceroys, and the Emperor expend on this Occasion three or four thousand Livres.

It is a Spectacle to all the City, People flock thither from all Parts, and to satisfy them the Gates of the City are left open every Evening; they are permitted to enter into the Tribunals of the Mandarins, who take care to adorn them in a splendid manner to give a Notion of their Magnificence.

These Lanthorns are very great, some are composed of six Panes; the Frame is made of japan'd Wood, adorn'd with Gilding; on every Square they spread some fine transparent Silk, on which is painted Flowers, Trees, Animals, and Human Figures; others are round, and made of transparent Horn, of a blue Colour, and extremely handsome; they put in these Lanthorns several Lamps, and a great number of Candles, whose Light make the Figures look very lively; the Top of this Machine is crowned with diverse carved Works, from whence hang several Streamers of Sattin and Silk of diverse Colours.

Several of them represent Spectacles very proper to amuse and divert the People; you see Horses galloping, Ships sailing, Armies marching, Dancings, and several other things of the same nature; People who lie conceal'd, by means of imperceptible Threads, put all these Figures in motion.

At other times they cause Shadows to appear that represent Princes and Princesses, Soldiers, Buffoons, and other Characters, whose Gestures are so conformable to the Words of those who move them with so much Artifice, that one would think the Shadow spoke in reality: There are others who carry a Dragon full of Lights from the Head to the Tail, from sixty to eighty Foot long, which makes the

ſame Windings and Turnings as a Serpent would do: That which gives a new Splendor to this Feaſt are the Fireworks that are ſeen in all Parts of the City, for it is in this the *Chineſe* are thought to excel. *P. Magaillaens* relates, that he was extraordinarily ſurprized with one of theſe Fireworks, where a Vine-Arbour with red Grapes was repreſented, and the Arbour burnt without being conſumed; the Foot of the Vine, the Branches, Leaves, and Grapes, were conſumed exceeding ſlowly; there was the Appearance of red Grapes, green Leaves, and the Colour of the Wood of the Vine was repreſented ſo naturally, that any Perſon might have been deceiv'd by it: But theſe Matters may be judged of more exactly from the Deſcription of one that the late Emperor *Cang hi* cauſed to be made for the Diverſion of the Court; thoſe of the Miſſionaries who were in waiting were Witneſſes of it: The Fireworks began with half a dozen large Cylinders planted in the Earth, which form'd in the Air as many Streams of Flame that roſe to the height of twelve Foot, and fell down again in golden Rain or Fire; this Spectacle was follow'd with a covered Firework Carriage, ſupported by two Stalks or Pillars, from whence proceeded a Shower of Fire, with ſeveral Lanthorns, and Sentences wrote in large Characters of the Colour of burning Sulphur, and afterwards half a dozen branched Candleſticks in the Form of Pillars, of diverſe Stories of Lights placed in a Circle, the Light of which was like Silver, and which in a Moment turned Night into Day; at length the Emperor, with his own Hands, ſet fire to one of the Works, and in a ſhort time it was communicated to all ſides of the Place, which was eighty Foot long, and forty or fifty broad: The Fire was faſtened to ſeveral Poles, and Paper-Figures placed on all ſides, from whence proceeded a prodigious number of Rockets playing in the Air, with a great number of Lanthorns and branched Candleſticks that were lighted in every Place,

This

This Sport lasted for half an Hour, and from time to time there appeared in some Places violet, and bluish Flames in the Form of Bunches of Grapes on a Vine-Arbour, which, joined to the Splendor of the Lights that shone like so many Stars, yielded a very agreeable Sight.

Among the Ceremonies that were observed there was one very remarkable: In the greater part of the Houses the Heads of each Family wrote in large Characters on a Sheet of red Paper or japan'd Board the following Words, *Tien ti, San kiai, Che fan, Van lin, Tchin teai*; the Sense of which is this: *To the true Governor of Heaven and Earth, and the three Limits,* [that is, *of the whole World*] *and to the ten thousand Intelligences.* This Paper is put into a Frame, or pasted to a Board; they place it on a Table in the Court, on which is set Corn, Bread, Meat, and such like things, then prostrating themselves on the Earth they offer Sticks of Pastils.

Of the Ceremonies that they observe in Salutations, in their Visits, and the Presents that they make each other; in their Letters, their Feasts, their Marriages, and their Funerals.

THERE is nothing in which the *Chinese* appear more scrupulous than in their Ceremonies of Salutation; they are persuaded that there is need of great Attention to behave well in paying common Civilities; they think this has a Tendency to polish the Mind, to produce Affability, and to maintain Peace and good Order in a Nation: *It is,* say the *Chinese, Modesty and Politeness that distinguish Mankind from Brutes.*

Among

Among the Books that contain the Rules of Civility, there is one that has more than three thouſand; every minuteſt thing is mention'd, the common Salutations, Viſits, Preſents, Feaſts, and every thing that is done in Publick or Private are like ſo many ſtanding Laws introduced by Cuſtom: The whole of the Ceremonies that reſpect the Publick may be reduced to the manner of making Bows, Kneeling-down, and Proſtrating themſelves one or more times, according as Occaſion, Place, the Age and Quality of Perſons require, eſpecially when they viſit, make Preſents, or treat their Friends.

Strangers, who are oblig'd to conform to theſe Cuſtoms, are at firſt greatly aſtoniſh'd at ſuch fatiguing Ceremonies; the *Chineſe*, who are brought up to them from their Infancy, inſtead of being tired are greatly pleaſed with them, and think that it is for want of the like Education that other Nations are become barbarous.

And to the end that Time may not wear out the Obſervation of theſe Cuſtoms, there is a Tribunal at *Peking* whoſe principal Buſineſs is to preſerve the Ceremonies of the Empire: This Tribunal is ſo rigorous that it will not ſuffer Strangers to fail herein; for which reaſon, before the Ambaſſadors are introduced to Court, the Cuſtom is to inſtruct them privately for forty Days together, and exerciſe them in the Ceremonies of the Country, much after the ſame manner as they exerciſe Players when they are to act a Part on the Stage.

It is ſaid, that in a Letter written by the Czar of *Muſcovy* to the Emperor of *China*, he beſought his Majeſty to pardon his Ambaſſador if, for want of being well acquainted with the Cuſtoms of the Empire, he committed any Blunder; the Tribunal of which I am ſpeaking reply'd ſmartly in theſe Terms, which the Fathers of *Peking* tranſlated faithfully by Order of the Emperor, *Legatus tuus multa ſccit ruſticè*,

Your

Your Ambaſſador has done many things in a very unpolite manner.

This Affectation of Gravity and Politeneſs appears ridiculous at firſt to an *European*, but it cannot be diſpenſed with without gaining the Reputation of a Clown. After all, every Nation has its Genius and Cuſtoms, and we ought not to judge of them according to the Prejudice of Education: If, when we compare the Cuſtoms of *China* with our own, we are tempted to look upon ſo wiſe a Nation as fantaſtick, the *Chineſe* in their turn, agreeable to their own Notions, look upon us as Barbarians; but both ſides are deceiv'd, the greateſt Part of the Actions of Mankind being indifferent in themſelves, tho' Cuſtom has made them otherwiſe; that which is looked upon as a Mark of Honour in one Country, is a Sign of Contempt in another; in many Places it is an Affront to a Gentleman to take him by the Beard, in others 'tis a Mark of Veneration, and ſhews that thoſe who do it have a Favour to ask; the *Europeans* riſe up and uncover themſelves to receive Viſitors, the *Japaneſe*, on the contrary, do not ſtir at all, nor put off their Caps, but pull off their Shoes and Stockings, and in *China* it is a great Rudeneſs to talk uncover'd to any Perſon whatever: Plays, and Inſtruments of Muſick, are almoſt every where Signs of Joy, but in *China* they are uſed at Funerals.

Therefore without praiſing or blaming the Cuſtoms, according as we like or diſlike, it is ſufficient to ſay that theſe Ceremonies, however tedious they may ſeem, are looked upon in *China* as neceſſary for the good Order and Peace of the Kingdom; it is a Task to learn them, and a Science to be Maſter of them, but long Cuſtom has made them ſeem natural: Thus every thing being regulated as it ought to be, there is ſure to be no Failure in the leaſt ceremonious Duty; the Grandees know what they owe to the Emperor and the Princes, and the Manner in which they ſhould

ſhould behave to each other; even the Mechanicks, the Peaſants, and the very Dregs of the People are ſtrict Obſervers of all the Rules of Politeneſs.

On certain Days the Mandarins go to ſalute the Emperor in their proper Habits, when, if he does not appear himſelf, they do Reverence to his Throne, which is the ſame as if they did it to his Perſon: While they wait for the Signal to enter the Court, which is before the Hall of the Throne, they every one ſit on a Cuſhion in the Court before the South-Gate of the Palace, which is paved with Brick, and as clean as a Room; the Cuſhions are different according to the Degree of the Mandarin: Thoſe who have the right of the Cuſhion, for all have not, in the Summer-time diſtinguiſh them by coloured Silks, but it is chiefly the middle of the Cuſhion that ſhews the difference of the Degree, and in the Winter they uſe Skins for the ſame Purpoſe that are diſtinguiſhed by the Price. In this great Multitude, wherein nothing could be expected but Confuſion and Diſorder, every thing is admirably well regulated, and performed according to the moſt exact Order, every one knowing his Place, ſo that there are no Diſputes about Precedence.

When they tranſported the Body of the late Empreſs, one of the Princes of the Blood perceiving a *Colao*, called to ſpeak with him; the *Colao* approached, and anſwered him on his Knees, and the Prince left him in that Poſture without commanding him to riſe: On the morrow a *Coli* accuſed the Prince and all the *Colaos* before the Emperor; the Prince, for ſuffering ſo conſiderable an Officer to remain in ſo humble a Poſture; the *Colaos*, and chiefly him who kneeled down, for diſhonouring the higheſt Office in the Empire, and the reſt for not oppoſing it, or at leaſt for not giving notice of it to the Emperor; the Prince excuſed himſelf on account of his Ignorance of what the Law directed in this Point, and becauſe he did not require this Submiſſion: The *Coli* alledged a

Law

Law of an ancient Dynasty, upon which the Emperor gave Order to the Tribunal of Ceremonies to search for this Law in the Archives, and in case it could not be found to make a new Regulation.

The Ceremonial is carefully observed on all other occasions that the Grandees have to compliment the Emperor: Such was, for instance, and it is the only one I shall mention, the occasion wherein the present Emperor declared his Choice of one of his Wives for Empress: Immediately two Doctors of the most distinguished Rank, and who are Members of the Great Council, were deputed to make the Compliment, and to place it in the Tribunal of Rights, for these Doctors only have the Honour to make this kind of Harangue: As soon as it was received by the Tribunal of Rights they prepared themselves for the Ceremony.

On the Day appointed, in the Morning, they carried to the Eastern Gate of the Palace a kind of Table, on which they put four Pillars at the four corners, and on these Pillars a kind of Dome: This portable House was adorned with yellow Silk and other Embellishments: At the Hour appointed they placed on the same Table a small neat Book, wherein was written the Compliment that was composed for the Emperor, there were also written therein the Names of the Princes, Grandees, and those of the Supreme Courts, that came in a Body to perform this Ceremony.

Some of the Mandarins, habited according to their Office, took up this Table and went forward: All the Princes of the Blood, the other Princes and Great Men, placed according to their Rank, waited near one of the inward Gates of the Palace: The other Great Officers, such as the Prime Ministers, the highest Degree of Doctors, the Presidents of the Supreme Courts, and the other Mandarins, as well *Tartarian* as *Chinese*, all magnificently clad according to their Degree,

Degree, followed the Table on foot; ſeveral muſical Inſtruments made a Concert very agreeable to the *Chineſe*: The Drums and Trumpets were heard from different Parts of the Palace. They began the Proceſſion, and when they were near the Gate called *Ou muen* the Princes joined the reſt, and placed themſelves at their Head; then they walked together as far as the Great Hall of Audience; when they were entered the Hall they took from off the portable Table the Compliment bound like a ſmall Book, and placed it on another Table appointed for that Purpoſe in the middle of the Great Hall of Audience: All being ranged in a handſome Order made their uſual Reverence before the Imperial Throne, as if his Majeſty had been there himſelf, that is to ſay, every one ſtanding up in their proper Places, they firſt fell upon their Knees, ſtruck their Forehead three times againſt the Ground, and then roſe up again, doing the ſame thing the ſecond and third time.

After this, every one keeping in his own Place, the Inſtruments of Muſick began to play again, and the Preſidents of the Tribunal of Rights gave notice to the Chief Eunuch of the Preſence, that all the Grandees of the Empire beſought his Majeſty to come and ſit upon the Throne: Theſe Words being carried to the Emperor he appeared and aſcended the Throne: immediately the two Doctors of the firſt Degree, that were appointed, advanced near the Table, made ſeveral Reverences on their Knees, and then roſe up: One of them took the little Book, and read with a loud diſtinct Voice the Compliment this auguſt Company made to his Majeſty: The reading of this Compliment, which was not very long, being ended, and the Doctors retired to their Places, the Emperor deſcended from the Throne, and re-enter'd the inward part of the Palace.

After Noon the Princeſſes of the Blood, the other Princeſſes, and the Ladies of the firſt Quality went

to

to the Palace, with the Wives of all the great Mandarins that I have been ſpeaking of: Every one, according to their Rank and Dignity, advanced towards the Empreſs's Palace; they were conducted by a Lady of diſtinction, whoſe Buſineſs it is on theſe occaſions to be Miſtreſs of the Ceremonies: No Nobleman or Mandarin daring to appear.

As ſoon as all the Ladies were arrived near the Empreſs's Palace her firſt Eunuch preſented himſelf, when the Miſtreſs of the Ceremonies addreſſed him in this manner: "I humbly beſeech the Empreſs, ſaid ſhe, "in behalf of this Aſſembly, to vouchſafe her Pre-"ſence, and place herſelf on the Throne." The Women do not carry their Compliment in a ſmall Book, but have it written on a Leaf of a particular ſort of Paper, embelliſhed with Variety of Ornaments. The Empreſs accordingly came out and ſat upon her Throne erected in one of the Halls of her Palace, when after the Paper was preſented the Ladies ſtanding up made two Reverences: The *Chineſe* Women make a Reverence or Curtſy in the ſame manner as thoſe of *Europe*.

In the beginning of the Monarchy, when Simplicity reigned, Women were permitted when they made a Curtſy to a Man to make uſe of theſe two Words, *Van fo*, *Van* ſignifies 10000, and *fo* Happineſs; but afterwards, when Innocence of Manners was a little changed, 'twas not thought decent for a Woman to addreſs a Man in this manner, but the mute Curtſy was introduced, and to deſtroy the Cuſtom entirely it was not permitted to be ſaid even to Women; however a Curtſy has ever ſince been called *Van fo*.

After theſe two Curtſies the Ladies fell on their Knees, and ſtruck their Foreheads once againſt the Ground, then ſtood up in the ſame Order with profound Silence, while the Empreſs deſcended from the Throne and withdrew. It is not to be wondered at that there ſhould be a Ceremonial regulated for the Court,

Court, but that which is ſurprizing is, that they have eſtabliſhed very nice and exact Rules concerning the manner that private Perſons muſt act towards one another, when they have any Intercourſe either with their Equals or Superiors. No Condition has a Diſpenſation from theſe Rules, and, from the higheſt Mandarin to the meaneſt Mechanick, every one obſerves punctually the Subordination that Rank, Merit, or Age require.

The common Salutation is to join the Hands cloſe before the Breaſt, moving them in an affected manner, and bowing the Head very little, ſaying theſe Words, *Tſin tſin*, which ſignifies that they wiſh all kinds of Proſperity: When they meet a Perſon to whom they ought to pay greater Deference, they join their Hands, lift them up, and then let them fall almoſt to the Earth, bowing their Body very low at the ſame time. After a long Separation of two Perſons who were acquainted, when they meet they both fall on their Knees, and bow to the Earth, then riſe up again and perform the ſame Ceremony two or three times. *Fo*, which ſignifies Happineſs, is a Word they make uſe of in their Civilities to each other. If any Perſon is newly arrived, they immediately queſtion him if all things have happened well in his Journey: When they are asked how they do, they reply, Very well, thanks to your abundant Felicity, *Cao lao ye hung fo:* When they ſee a Man in health, they ſay to him, *Yung fo*, which is as much as to ſay, Proſperity is painted on your Viſage, you have a happy Countenance.

In the Towns as well as the Cities they have a ſtrict Regard to all the Civilities ſuitable to their Rank, and in their Salutations they always make uſe of Words full of Reſpect and Civility: When, for Example, one takes any Pains to do them a Favour, *Fei ſin*, ſay they, You are too profuſe of your Heart: If you have done them any Service, My Thanks ſhall have

have no End: If they hinder a Perſon never ſo little in his Work, I am too preſſing, ſay they, and have committed a great Fault in taking this Liberty. The *Chineſe* have always ſuch like Words in their Mouths, which they pronounce with an affected Tone, but it does not follow that their Hearts are at all intereſted in the matter. Among the common People they always give the chief Place to the moſt aged, if there are Strangers they give it to him who comes fartheſt: In the Provinces wherein the Right-hand is moſt honourable, for there are others that think the Left to be ſo, they never fail to give it.

When two Mandarins meet in the Street, (which they avoid as much as poſſible if they are of a different Rank) if their Rank be equal they ſalute each other without leaving their Chair, and without riſing, by joining their Hands together, and lifting them up to the Head, which they repeat ſeveral times till they are out of each others Sight: If one of them is of an inferior Rank he muſt ſtop his Chair, or if he is on horſe-back he muſt alight, and make profound Reverence to the Superior Mandarin. Nothing is comparable to the Reſpect which Children have for their Parents, and Scholars for their Maſters; they ſpeak little, and always ſtand in their Preſence; their Cuſtom is, eſpecially on certain Days, as at the beginning of the Year, their Birth-days, and ſeveral other occaſions, to ſalute them on their Knees, ſtriking their Foreheads ſeveral times againſt the Ground.

When the *Chineſe* converſe together they expreſs themſelves in the moſt humble and reſpectful manner, and for fear of ſpeaking too familiarly, if they are not intimate Friends, they never ſay I and You, which would be a groſs Incivility: But inſtead of ſaying, I am very ſenſible of the Service you have done me, they will ſay, The Service that the Lord or the Doctor has done for his meaneſt Servant, or his Scholar, has greatly affected me: In the ſame manner the

Son ſpeaking to his Father will call himſelf his youngeſt Son, tho' he is the eldeſt of the Family, and has Children himſelf.

They often make uſe of their Proper Names to teſtify their great Reſpect, for it is obſervable that they give the *Chineſe* ſeveral Names agreeable to their Age and Rank: At their Birth they give them the Name of the Family, about a Month after they are born the Father and Mother give a Little Name to their Children, a Milk-name, as they term it, which is commonly the Name of a Flower, Animal, or ſuch like thing: When they begin to ſtudy they have a new Name from their Maſter joined to the Name of their Family, and this they are called by while they ſtay at School: When arrived to Man's Eſtate they have among their Friends another Name, and it is that which they preſerve, and commonly ſign at the end of their Letters and other Writings: In a word, when they attain ſome conſiderable Office, they then aſſume a Name agreeable to their Rank and Merit, which is the Name that polite Perſons make uſe of when they addreſs them: It would be an Incivility to call them by their Family-name, eſpecially if done by one who was not of a much ſuperior Rank.

Theſe polite and modeſt Manners, which the *Chineſe* are accuſtomed to very early, give the People the higheſt Veneration for their Governors, whom they look upon as their Fathers; but the Marks they give of this Veneration ſeem to us very extraordinary: When the Governor of a City retires into another Province, after having exerciſed his Office with the publick Approbation, the People are deſirous of paying him the greateſt Honours. When he begins his Journey he finds on his Road, for three Leagues together, Tables placed at proper Diſtances, covered with a long piece of Silk, that hangs down to the Ground, on which they burn Perfumes, place Candleſticks, Wax-lights, Meats, Pulſe and Fruits; on other Tables they find Wine and Tea ready for their uſe. As

As ſoon as the Mandarin appears the People fall on their Knees, and bow their Heads to the Ground, ſome weep, or at leaſt pretend to do it, others beſeech him to alight to receive the laſt Teſtimony of their Gratitude; they then preſent him with Wine and other Proviſions; thus he is conſtantly ſtopt at every Place: But the moſt pleaſant part of all is to ſee People drawing off his Boots every now and then to give him new ones: All the Boots that have touched the Mandarin are had in veneration by his Friends, and they preſerve them like a Relick in their Houſes: The firſt Pair that are drawn off are put in a ſort of a Cage, over the Gate of the City through which he paſſed.

In the ſame manner, when the *Chineſe* are deſirous of honouring the Governor of the City on his Birth-Day, thoſe of the greateſt Diſtinction in the City meet together, and go in a Body to ſalute him at his Palace: Beſides the common Preſents which they carry with them, they often take a japan'd Box adorned with Flowers of Gold, and ſeparated into eight or twelve ſmall Diviſions, which are filled with ſeveral ſorts of Sweet-meats. When they are come to the Hall, where the Ceremony is to be performed, they all ſtand in a Rank, and make a profound Reverence, then they fall on their Knees, and bow their Heads to the Ground, unleſs the Governor prevents them, which he commonly does. The moſt conſiderable among them often takes a Cup of Wine, and lifting it up as high as he can with both Hands offers it to the Mandarin, and ſays aloud, by way of Wiſh, [*Fo tſiou*] *Behold the Wine which brings Happineſs*, [*Cheou tſiou*] *Behold the Wine that gives long Life*: Immediately after another advances, and holding up Sweet-meats in the ſame manner preſents them very reſpectfully, *Behold*, ſays he, *the Sugar of long Life*; then others repeat the ſame Ceremonies three times, uttering the ſame Wiſhes.

But when it is a Mandarin greatly diſtinguiſhed for his Equity, Zeal, and Goodneſs to the People, and they are deſirous of giving a pompous Teſtimony of their Gratitude, they have a particular way of acquainting him with the Eſteem that the People have for his happy Government: The Men of Letters cauſe a Garment to be made of ſmall Squares of Sattin of ſeveral Colours, as red, blue, green, black, yellow, *&c.* and on his Birth-Day carry it altogether with great Ceremony, accompanied with muſical Inſtruments: When they are come into the outward Hall, which ſerves for a Tribunal, they beſeech him to come out of the inward Hall into the publick one; then they preſent this Garment, and requeſt him to put it on: The Mandarin pretends to make a difficulty of it, ſaying, That he is unworthy of the Honour; at length he gives way to the Inſtances of the Men of Letters and People who fill the Court, who then ſtrip off his upper Garments, and cloath him with thoſe which they have brought with them. They pretend by theſe divers Colours to repreſent all Nations which wear different Habits, and to ſignify that all People look upon him as their Father, and that he is worthy to be their Governor, for which reaſon theſe Garments are called [*Ouan ging*] *Habits of all Nations*. Indeed the Mandarin never wears them except at this time, but they are carefully kept in the Family as a Mark of great Honour and Diſtinction: They never fail to acquaint the Viceroy with it, and the News is often carried to the Supreme Courts. As ſoon as they pay a Viſit to the Governor, or any other Perſon of Diſtinction, it is neceſſary to go before Dinner, or if any thing has been eaten they are careful to abſtain from Wine, for it would ſhew great want of Reſpect to a Man of Quality to appear before him with a Countenance that might ſhew they had been drinking, and the Mandarin would be offended if he who pays the Viſit ſmells the leaſt imaginable of Wine:

How-

However, when a Viſit is paid the ſame Day that the Perſon has received one, it may be made after Dinner, for then it is a Sign of the Eagerneſs that you ſhew to honour the Perſon that has viſited you.

'Tis alſo the indiſpenſible Duty of Men of Letters, who alone are to have a ſhare in the Government, to pay extraordinary Honours to their old Legiſlators, and to the moſt famous Philoſophers of the Empire, eſpecially to *Confucius*, who during his Life contributed greatly to the perfect Form of Government, and who has left behind him the principal Maxims; all that is to be done on ſuch an Occaſion is regulated by the Ceremonial of the Empire.

In every City they have erected an Edifice which ſerves for the Aſſemblies of the Learned; you there ſee diverſe ſmall Boards gilt and japan'd, ſuſpended on the Wall, whereon are wrote the Names of thoſe who have diſtinguiſh'd themſelves in the Sciences; *Confucius* has the firſt Place, and all the Learned are obliged to honour this Prince of their Philoſophers: The Ceremonies which they uſe are as follow.

Thoſe who, after rigorous Examinations, are judged capable of taking their Degree of Batchelor go to the Mandarin's Houſe cloathed in Black, with a Cap of the common ſort; when they are come into his Preſence they bow themſelves, fall on their Knees, and then proſtrate themſelves ſeveral times; they then ſtand up, and range themſelves on the Right and on the Left in two Lines, till the Mandarin has given Orders that they may have the proper Batchelors Habits; upon this they bring them a Veſt, a Surtout, and a Silk Cap, when every one takes his Habit and returns, in order to proſtrate himſelf again before the Tribunal of the Mandarin; from thence they march very gravely to the Palace of *Confucius*, where they make a very profound Reverence, and bow

their Heads four times to the very Ground before his Name, and before thoſe of the moſt famous Philoſophers, as they had done before in the Mandarin's Houſe: This firſt Ceremony of the Batchelors is done in a City of the firſt Rank, and no body can be diſpenſed with from performing it, unleſs they are in Mourning, or are dangerouſly ill. When the Batchelors return to their Country, thoſe of the ſame Diſtrict go together to proſtrate themſelves before the Governor, who expects them, and receives theſe new Marks of Honour before his Tribunal; he then riſes and offers them Wine in Cups, which he firſt lifts up in the Air as high as he can: In ſeveral Places they diſtribute pieces of red Silk to them, of which every one makes a kind of a Belt; they alſo receive two Rods adorned with Flowers of Silver, which they faſten on each ſide of their Caps like a *Caduceus*; then the Governor being at their Head they walk to the Palace of *Confucius*, to end the Ceremony in the Manner before mentioned: This is as it were the Seal which confirms them, and puts them in poſſeſſion of the new Dignity, becauſe then they acknowledge *Confucius* for their Maſter, and by this Action profeſs to follow his Maxims in the Government of the Kingdom.

Beſides this the Emperors have ordered that the Doctors and Men of Letters ſhould celebrate, as it were in the Name of the Empire, a Feſtival to this Great Man: On the Evening before the Feſtival they take care to get every thing ready, a Butcher comes and kills a Hog, the Servants of the Tribunal bring Wine, Fruits, Flowers and Pulſe, which they place on a Table amongſt Wax-Candles and Perfuming-Pans; on the Morrow the Governors, Doctors and Batchelors meet together with Beat of Drum, and Sound of Hautbois in the Feaſt-Hall: The Maſter of the Ceremonies, who is to regulate the whole Affair, commands them ſometimes to bow, ſometimes to kneel

kneel down, ſometimes to fall on the Earth, and ſometimes to ſtand up.

When the Time of the Ceremony is come, the chief Mandarin takes ſucceſſively Meat, Wine, Pulſe, and preſents them before *Confucius*'s Tablet at the Sound of Muſical Inſtruments, and Repetition of Verſes to the Honour of this great Philoſopher; they afterwards make his Eulogium, which is never more than eight or ten Lines, and is the ſame throughout all the Cities of the Empire in praiſe of his Knowledge, Wiſdom, and Manners: Theſe Honours that are rendred in the Perſon of *Confucius* to all the Learned, inſpire the Doctors with great Emulation.

The whole Affair is concluded with repeated Bows and Reverences at the Sound of Flutes and Hautbois, and with reciprocal Compliments paid by the Mandarins to each other: Laſt of all they bury the Blood and Hair of the Animal that has been offer'd, and burn as a Mark of Joy a large piece of Silk, which is faſten'd to the End of a Pike, and hangs to the Earth in the manner of a Streamer: They then go into the ſecond Hall to pay certain Honours to the ancient Governors of Cities and Provinces, that were heretofore famous in the Adminiſtration of their Employments: Then they paſs into a third Hall, where are the Names of Citizens illuſtrious for their Virtues and Talents, and where they perform certain other Ceremonies.

It is reported that the *Chineſe* Emperor, *Kia tſing*, before he began his Studies went to the Palace of *Confucius* to offer him Preſents, and addreſs'd himſelf to him in this manner:

" I, the Emperor, come this Day to offer Praiſes
" and Preſents, as Marks of the Veneration that I
" have for all the ancient Doctors of our Nation,
" eſpecially for the Prince *Tcheou kong* and *Confucius*:
" As for me, who do not ſurpaſs, in the Faculties of

" the Mind, the leaſt of their Diſciples, I am oblig'd
" to apply myſelf to the Books that theſe great Men
" and ſage Maſters of Antiquity have left us, and to
" the Collection of their Maxims by which Poſteri-
" ty ought to regulate their Manners; for this reaſon,
" being reſolved to apply myſelf to ſtudy them on
" the Morrow, I will ſeriouſly make uſe of the Ex-
" tent of my Genius and the Faculties of my Mind,
" to read them over and over again, as the leaſt of
" the Diſciples of theſe incomparable Doctors, to in-
" ſtruct myſelf throughly therein, and to finiſh happily
" the Courſe of my Studies."

One Part of the *Chineſe* Politeneſs is to viſit each other, for which there are certain Days during the Courſe of the Year; and Accidents often happen that render theſe Viſits indiſpenſible, eſpecially for Scholars with reſpect to their Maſters, and Mandarins with regard to thoſe that they depend upon: Theſe Days are the Birth-days, the Beginning of the New Year, the Feſtivals that are kept when a Son is born, a Marriage is contracted, or a Perſon raiſed to ſome Office, when one of the Family dies, when a long Journey is undertaken, *&c.* On all ſuch Occaſions there is no diſpenſing with theſe Viſits without a very particular Reaſon, and they are commonly accompany'd with Preſents, which conſiſt generally of things of little Value, which yet contribute greatly to cement the Band of Friendſhip, and preſerve the Favour of the Great.

As for common Viſits there is no Time fixed for them; and tho' they are made between intimate and familiar Friends without much Ceremony, yet as for others, both Law and Cuſtom make them very tedious and troubleſome to any other but a *Chineſe*.

When they make a Viſit they begin by preſenting the Porter with a Viſiting-Billet [*Tie tſeè*] which conſiſts of a Sheet of red Paper, ſlightly embelliſh'd with Flowers

Flowers of Gold, and folded up like a Screen; on one of the Folds is written his Name, with the Addition of ſome reſpectful and endearing Term, according to the Rank of the Perſon who is viſited: They ſay, for inſtance, *The tender and ſincere Friend of your Lordſhip, and the perpetual Diſciple of your Doctrine, preſents himſelf to pay his Duty, and make his Reverence even to the Earth.* When it is a familiar Friend that is viſited, or a mean Perſon, it is ſufficient that the Billet be made of common Paper, and if the Perſon is in Mourning it ought to be white Paper. The Mandarin that they go to ſee, ſometimes contents himſelf with receiving the Billet from the Porter, which, according to the *Chineſe* manner, is the ſame as if the Viſit was receiv'd in Perſon; he deſires the Perſon would not be at the trouble to alight from his Chair; then the ſame Day, or one of the three following, he goes to return the Viſit, and preſents a Billet like that which he receiv'd: If he receives the Viſit from a conſiderable Perſon the Chair is permitted to paſs thro' the two firſt Courts of the Tribunal, which are very large, as far as as the Entrance of the Hall, where the Maſter of the Houſe receives the Viſitor; when you enter into the ſecond Court you find before the Hall two Domeſticks, who ſometimes hold in their Hands the Umbrella, and great Fan belonging to the Mandarin, in ſuch a manner that you cannot diſcover the Mandarin who advances to receive you, nor be perceiv'd by him; when you have alighted from the Chair your Domeſtick takes away the great Fan that likewiſe conceal'd your Perſon, and then you are at a proper diſtance from the Mandarin to pay your Civilities: At this Inſtant begin the Ceremonies, of which there is a long Detail in the *Chineſe* Ceremonial, where you may find the Number of Bows that you are to make, the Terms you are to make uſe of, the Titles that you are to give, the mutual Genuflections, the Turns you are to take ſometimes

times to the Right and ſometimes to the Left, the ſilent Civilities by which the Maſter of the Houſe invites you to enter, the modeſt Refuſal to enter firſt, the Salutation that the Maſter of the Houſe is to make to the Chair you are to ſit in, for he muſt bow reſpectfully before it, and wipe off the Duſt with the Skirt of his Garment; when you are ſat down you are to declare in a grave ſerious manner the Motive of your Viſit, and you are anſwered with the ſame Gravity, and with variety of Bows; you are likewiſe to ſit upright in your Chair, without leaning againſt the Back, to look down a little with your Eyes, without turning them either to one ſide or the other, having your Hands upon your Knees, and your Feet placed exactly even; after a Moment's Converſation between them a Servant properly habited comes in, bringing as many Diſhes of Tea as there are Perſons, and you muſt be very careful in obſerving the exact manner of taking the Diſh, of putting it to your Mouth, and returning it to the Servant.

At length, the Viſit being ended, you withdraw with other Ceremonies, the Maſter of the Houſe conducts you to your Chair, and when you are entred advances a little, waiting till the Chairmen have taken up the Chair; then, being ready to depart, you bid him adieu, and he returns you an Anſwer ſuitable to your Civility: The Time when theſe Ceremonies are obſerved with greateſt Exactneſs is, when an Envoy from the Court pays a Viſit to the chief Mandarins of the Places through which he paſſes; when he goes out to make the Viſit his Chair is preceded by about thirty Perſons, who march two in a Rank, ſome of whom carry in their Hands copper Baſons, which they beat at times like a Drum; others carry Colours, and others ſmall Boards handſomly japan'd; whereon is written in large Characters of Gold, *The Envoy from the Court*; there are ſome who bear a Whip in their Hand, others Chains, others again carry

carry on their Shoulders certain Inſtruments painted with variety of Figures, and gilt, ſome in the Form of large Croſiers with Dragons Heads carved at the End, and others like Vergers Staves; ſome are diſtinguiſh'd by a high red Felt-Cap in the Form of a Cylinder, from which hang down two large golden Feathers; theſe are only hired to cry in the Streets, and give the People notice to make room.

At the Head of this Cavalcade is a Porter, or inferior Officer of the Tribunal, who carries the Viſiting-Billet in his Hand; on each ſide of the Chair walk two or four Domeſticks properly habited, the whole March being concluded with ſeveral others of the Envoy's Domeſticks, for all the reſt are occaſionally hired to attend on the Envoy while he ſtays in the City: Beſides theſe there are fifteen Perſons who never ſtir out of the Houſe; ſix wait at the Door with Hautbois, Fifes, and Drums, that ſeem to be hired to deafen the Neighbourhood with the Noiſe of their Inſtruments, which they generally do every time any Perſon of Diſtinction enters or comes out of the Houſe, the reſt are employ'd on ſeveral Occaſions within. The Manner wherewith the Mandarins receive an Envoy is accompany'd with the like Ceremonies, which they dare not fail in; you will have a juſt Notion of them from the Reception of *P. Bouvet*, when he, accompany'd by a chief Mandarin, was ſent in this Quality by the Emperor into *Europe*: He had made his Journey partly on Horſeback, partly in a Chair, as far as *Nan tchang fou*, where he was to embark; here they found a large Bark, like a middle-rate Man of War, all painted and gilded, which was prepared for their Voyage; before they went on board the Under-Secretaries of the Viceroy and Mandarins, who had been ſent to meet them, preſented their Billets of Compliment on the Part of their Maſters; they then paſs'd the River, and the Bark had no ſooner reach'd the further Bank, but they found

found the Viceroy and great Mandarin of the City ready to receive them, who invited them to land, and conducted them into a handsome House on the side of the River; when they were come into the middle of the second Court, the Viceroy, and all the Mandarins that accompany'd, fell on their Knees overagainst the Great Hall at the bottom of the Stair-case, and turning towards them, in the Name of the Company inquir'd after the Emperor's Health, and receiving Satisfaction as to that Article he and the Mandarins rose up: They cause the Envoy to enter the Hall, where were prepared two Ranks of Chairs, on which they sat in the same Order as they entred; they then presented Tea after the *Tartarian* and *Chinese* manner, which was drank as the Ceremony required, that is to say, every one of the Company holding in his right Hand a Dish of *Tartarian* Tea made a profound Reverence to the Viceroy who gave the Treat, before and after they had drank: As for the *Chinese* Tea the Custom is to take the Dish in both Hands, and making a profound Reverence to touch the Ground therewith, then they drink it at several times, holding the Dish in their left Hand: After this first Ceremony the Viceroy and the General, rising up with the rest of the Company, presented to the Envoys Billets of the Presents they made of Provisions to put into their Barks, and then invited them to sit at the Table: The Dinner was prepared at the bottom of the Hall, where there were two Rows of Tables overagainst each other; the Feast was partly in the manner of the *Tartars*, partly in that of the *Chinese*, and so a great part of the troublesome Ceremonies, that are observed at the *Chinese* Feasts, were dispensed with: The Feast being at an end the Envoys re-imbark'd, and soon after the chief Mandarins sent them Visiting-Billets, and came afterwards in Person one after another: The Governor of the City, accompany'd by the two Presidents of the two subaltern

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Tribunals, imitated the Example of the chief Mandarins; theſe Viſits were attended with as many Billets of Preſents, which they were obliged to make of Proviſions and Refreſhments.

In their Paſſage by Water inſtead of Tables cover'd with Victuals, which the Mandarins of the Places ought to keep in readineſs to regale the Envoys, the Cuſtom is to ſend the ſame ſort of Proviſions on board the Bark that accompanies them: One may judge of the Nature of theſe Preſents by that of the Viceroy's, the Catalogue of which follows, *viz.* Two Meaſures or Buſhels of fine white Rice, two Meaſures of Meal, a Hog, two Geeſe, four Fowls, four Ducks, two Parcels of Sea-Herbs, two Bundles of Stags Pizles, which are thought in *China* exquiſite Eating, two Bundles of the Entrails of a certain Sea-Fiſh, two Bundles of dried Ink-Fiſh, and two Jars of Wine: The Preſents of the other Mandarins were much of the ſame nature: As it is cuſtomary in all the Cities that they paſs through to receive theſe kinds of Preſents from the Mandarins, it is not neceſſary to make any other Proviſion on board the Barks, becauſe they are ſufficient for them and all their Attendants.

When a Preſent is offer'd, beſides the Viſiting-Billet, they add a piece of red Paper, on which they write the Name of him who offers it, and the Number of things whereof it is compos'd; he who makes the Preſent comes in Perſon, and after the common Salutations offers you the Billet, which you take from him, and commit to the Cuſtody of one of your Domeſticks, and then make a profound Reverence by way of Acknowledgment; when the Viſit is ended you read the Billet, and take what you think proper; if you receive the whole you keep the Billet, and give him another immediately to return Thanks, and to acquaint him that you accept of the whole; if you take but part you write in the Billet of Thanks

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what you deſign to accept of: If you take nothing at all you ſend the Billet and Preſent with a Billet of Thanks, upon which you write *Pi ſie*, that is, *Theſe are precious Pearls, I dare not touch them.*

But if the Perſon who makes the Preſent contents himſelf with ſending it by his Servants, or if he ſends the things contained in the Billet with the Billet itſelf, then you obſerve the ſame Ceremonies as if he offered it in Perſon: Or if he ſends you the Billet before the things are brought, if you accept of the Preſent, or any Part of it, you take a Pencil and mark with Circles the things that you accept of, then they buy them immediately and ſend them to you; after which you write a Billet of Thanks, and mention what you have received, and ſay, as for the reſt *They are precious Pearls*; but when there is any Wine the Servants never fail of eaſing themſelves of ſome part of the Weight, without being perceived till the Jars come to be opened.

On ſeveral Occaſions, when you accept of a Preſent, Civility requires you ſhould ſend one back; this is principally put in practice at the Beginning of the Year, in the fifth Moon, *&c.* When it is a Perſon of Diſtinction, either by Birth or Office, that makes the Preſent, he that receives it makes a profound Reverence before the Preſent; even the Letters that are wrote by private Perſons require a great Number of Formalities, which are very troubleſome even to the Learned themſelves; if they write to a Perſon of Diſtinction they are obliged to uſe white Paper folded in the manner of a Screen, on the ſecond Folding they begin the Letter, and at the End they write their Name. It is neceſſary to have a great Regard to the Style, which ought to be different from that uſed in common Converſation; there muſt alſo be Regard had to the ſize of the Character, for the ſmalleſt Writing is thought moſt reſpectful; there are proper Diſtances to be kept between the Lines, and Titles to be

be made uſe of ſuitable to the Rank and Quality of the Perſons to whom they write. The Seal, if any be uſed, is put to two places, near the Name of the Perſon who writes, and at the Beginning of the Letter, but they are generally contented with putting it on the little Bag wherewith it is covered. If the Perſon who writes is in Mourning he puts a Slip of blue Paper over his own Name. When the Letter is written it is put in a ſmall Paper-bag, on the middle of which they paſte a Slip of red Paper the length of the Letter, and two Fingers broad, and write on it theſe Words, *Nuy han*, that is, *The Letter is within*; they then put it in a ſecond Paper-bag ſtronger than the former, with a Slip of red Paper paſted on as before, on which they put in large Characters the Name and Quality of the Perſon to whom they write, and on the ſide in ſmaller Characters the Province, City, and Place of his abode. The ſecond Bag is paſted together very neatly, and the Seal impreſſed on the Opening with theſe Words, *Hou fong*, that is, *guarded and ſealed*, and from the top to the bottom they write the Year and Day on which the Letter is delivered. When the Mandarins ſend any Diſpatches to Court that require ſpeed, they faſten a Feather to the Packet, which obliges the Courier to travel Night and Day.

The *Chineſe*, as well as other Nations, often invite each other to Feaſts, wherein they ſhew mutual Marks of Eſteem and Friendſhip; but there is ſo much Conſtraint for an *European* on theſe occaſions, that it cannot be at all agreeable. They have two ſorts of Feaſts, the one common, at which there are about twelve or ſixteen Diſhes, and the other extraordinary, which requires twenty-four upon each Table. When all Ceremonies are carefully obſerved the Feaſt is preceded by three Invitations: The firſt Invitation is on the Day before, the ſecond in the Morning of the Feaſt, and the third when every thing is ready.

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The Hall wherein the Feaſt is ſerved up is commonly adorned with Flower-pots, Pictures, *China*-Ware, and ſuch like Ornaments; there are as many Tables as there are Perſons invited, unleſs the great Number of Gueſts obliges them to put Two at every Table, for at the greateſt Feaſts it is very rare that they put Three: Theſe Tables ſtand all in a Line on each ſide the Hall, exactly overagainſt each other, in ſuch a manner that the Gueſts face each other as they ſit; the fore part of the Tables is adorned with Silk worked with a Needle, but there are no Table-cloths nor Napkins, and yet they are ſo curiouſly japan'd that they look very handſome. The Ends of each Table are often covered with ſeveral great Diſhes, loaded with Meat ready carved, and piled up like a Pyramid with Flowers and large Citrons on the Top; theſe Pyramids are not meddled with at all, for they only ſerve for Ornament like the Figures made of Sugar in *Italy* at their great Feaſts. When he who gives the Repaſt introduces his Gueſts into the Room where the Feaſt is, he ſalutes them all one after another; he then orders Wine to be brought in a little Cup either of Silver, precious Wood, or Porcelaine placed on a little japan'd Saucer, which he takes in both Hands, and making a Bow to all the Gueſts that are there, turns towards the great Court of the Houſe, and advances to the Front of the Hall, when lifting his Eyes and Hands, together with the Cup, towards Heaven, he pours the Wine on the Ground to ſignify that all his Poſſeſſions are derived from Heaven: He then cauſes Wine to be poured into a *China* or Silver Diſh, and after making a Bow to the moſt conſiderable of his Gueſts places it on the Table where he is to ſit. The Gueſt returns this Civility by endeavouring to hinder him from taking the Trouble, and at the ſame time cauſes Wine to be brought in a Diſh, and makes as tho' he would carry

ry it to the Place of the Maſter of the Feaſt, which is always the loweſt, and who in his turn prevents him with the uſual Terms of Civility. Immediately after the Maſter of the Houſe brings two ſmall Ivory Sticks adorned with Gold or Silver, which ſerve in the room of Forks, and places them on the Table parallel to each other before the Chair, if there were none placed before.

After this Ceremony he leads the firſt Gueſt to his Chair, which is covered with a rich Carpet of flower'd Silk, and then makes a profound Reverence, and invites him to ſit, which is not complied with without a great deal of Formality, by which he excuſes himſelf from taking ſo honourable a Place: Then he makes as tho' he would do the ſame Honour to all the reſt, but they will not permit him to take the trouble. It is obſervable that, according to the ancient Cuſtom of *China*, the Place of Honour is given to Strangers rather than others, and amongſt Strangers thoſe who come fartheſt off, or are moſt advanced in Years, unleſs there be ſome other Perſon of a conſiderable Rank.

After all theſe Ceremonies they place themſelves at the Table, which done, there enter the Hall four or five principal Comedians in rich Garments, who make a profound Reverence at the ſame Inſtant, and beat their Foreheads four times againſt the Ground in the midſt of the two Rows of Tables, with their Faces towards a long Side-table full of Lights and Perfuming-Pans. They then riſe up, and one of them, addreſſing himſelf to the Head-Gueſt, preſents a Book in which are written in Letters of Gold the Names of fifty or ſixty Plays that they have by heart, and are ready to act upon the Spot. The Head-Gueſt refuſes to chooſe one, and refers him to the ſecond, the ſecond to the third, *&c.* but they all make Excuſes, and return him the Book; at laſt he conſents, opens the Book, runs it over with his Eyes in an Inſtant, and

appoints the Play that he thinks will be moſt agreeable to the Company: After this the Comedian ſhews all the Gueſts the Name of the Play that is made choice of, and every one teſtifies his Approbation by a Nod. The Repreſentation begins with a Sound of Inſtruments proper to that Nation, which are Baſons of Braſs or Steel, whoſe Sound is ſharp and piercing, Drums of Buffalo-skins, Flutes, Fifes, and Trumpets.

There is no Decoration for theſe Plays that are acted during the Feaſt, they are contented to cover the Floor with a Carpet, and the Comedians come out of the neighbouring Rooms when they enter to act their Parts before the Gueſts, and a great Number of other Perſons whom Curioſity draws thither, and whom the Servants ſuffer to enter the Court from whence they can ſee the Play. The Ladies that are willing to be preſent are placed out of the Hall over againſt the Comedians, where, through a Lattice made of *Bamboo* and a ſort of Silken Net, they ſee and hear all that paſſes without being perceived. The ſeeming Murders, Tears, Sighs, and Exclamations of theſe Players will inform an *European*, tho' ignorant of the Language, that their Plays are full of tragical Events.

The Feaſt always begins with drinking unmixt Wine, and the Maſter of the Houſe on his Knee exhorts all the Gueſts with a loud Voice to take the Cup. At theſe Words every one takes the Cup in both Hands, and lifts it to his Forehead, then bows his Body lower than the Table, afterwards puts it to his Mouth, and drinks ſlowly three or four times, the Maſter at the ſame time urges them to drink all up, which he does himſelf firſt of all, and turns the Cup upſide down to ſhew that it is quite empty, upon which every one does the ſame: They ſerve the Wine two or three times, and while they are drinking they place on the middle of each Table a great *China* Diſh full of a *Ragou*; this is done that they may not have occaſion for Knives. The Maſter of the Houſe invites them to

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eat in the ſame manner as he did to drink, and immediately every one takes ſome of the *Ragou* upon his Plate; they make uſe of twenty or twenty-four of theſe Diſhes, practiſing the ſame Ceremony every time a Diſh is brought in, which engages them to drink as often, but they drink as little as they pleaſe, and beſides the Cups are but very ſmall. After the firſt Diſh is done with they do not take it off the Table, nor any of the reſt that are brought afterwards till the Repaſt is ended. After ſix or eight Diſhes they bring Soup made either of Fleſh-meat or Fiſh, and in a Diſh bring a ſort of ſmall Loaves or Pies, which they take with their Sticks to put into the Soup, and eat them without any Ceremony. At the ſame time they ſerve up Tea, which is the moſt common of all their Drinks, and is taken hot as well as the Wine, for the *Chineſe* have never been uſed to drink any thing cold; for this reaſon there are always Servants with Veſſels full of hot Wine ready to pour into their Cups, and to put back that which is cold into *China* Veſſels. When the Gueſts have quitted their Sticks, and have done eating, then they bring in Wine and another Diſh, and the Maſter of the Houſe invites them to eat or drink, which is repeated as often as a freſh Diſh is ſerved up: But before the Fruit is ſerved, the Maſter of the Feaſt takes his Gueſts into the Garden, or ſome other place, that they may have time to reſt themſelves a little; in which Interval the Comedians take their Repaſt, and the Domeſticks are employed ſome in carrying warm Water for the Gueſts to waſh their Hands, others to take the things off the Table, and prepare the Deſert, which likewiſe conſiſts of twenty or twenty-four Diſhes of Sweet-meats, Fruits, Jellies, Hams, dried Ducks, which are delicious Eating, and ſmall Dainties made of things which are procured from the Sea.

When every thing is ready a Domeſtick goes to his Maſter, and with one Knee upon the Ground ac-

quaints him with it in a low Voice: The Maſter, taking a proper Opportunity when every one is ſilent, riſes up, and with great Ceremony invites the Gueſts to return back to the Hall, which being done every one places himſelf as he did before, but they change their Cups and bring larger. During this Service they preſs you very much to drink large Draughts; the Play is continued, or elſe they begin a Farce, which is commonly very pleaſant. There is for this Service, as well as for the former, five great Diſhes of State on the Side-table, during which the Servants belonging to the Gueſts go to Dinner in the neighbouring Rooms, where they are well uſed, but with little Ceremony. At the beginning of the ſecond Service every Gueſt cauſes his Servant to bring ſeveral little Bags of red Paper, which contain Mony for the Cook, the Maſter of the Houſe, the Comedians, and thoſe who ſerve at the Table: They give more or leſs according to the Quality of the Perſon that made the Treat, but they never make this Preſent unleſs there is a Play acted; every Domeſtick carries his Purſe to him who gave the Feaſt, who after ſome Difficulty conſents, and makes a Sign to one of his Domeſticks to take it in order to diſtribute it.

Theſe Feaſts laſt about four or five Hours, it is always in the Night or near the Night that they begin, and they are not ended till Midnight, when they ſeparate with the ſame Ceremonies already deſcribed: The Domeſticks who wait on their Maſters walk before the Chairs, carrying great Lanthorns of Oil'd Paper, wherein the Quality of their Maſters is written in large Characters, and ſometimes their Names. The next Morning every one of the Gueſts ſends a Billet of Thanks for ſo handſome an Entertainment.

P. Bouvet was at one of theſe Feaſts, and though it was much the ſame that I have already deſcribed, yet his Deſcription of it deſerves to be related on account of the Particularities it contains. The Place

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of the Feaſt was a large Edifice at the bottom of two ſquare Courts, compoſed of three great Halls one before another, in ſuch a manner that the middle communicated with the other two by the means of two long Galleries. The Hall in the middle is the largeſt and fineſt of the three, and where the Feaſt was kept was remarkable for the Length, and extraordinary Thickneſs of the Pillars, Beams, and all the Wood-work in general. The firſt Hall is the Place where all the Gueſts were received at their Arrival, the *Tſong tou* being at the trouble to go and meet the Principal as far as the Stair-caſe to do them Honour. After the uſual Ceremonies were over every one ſat on Stools, ranged in two parallel Lines, waiting for the reſt of the Gueſts, during which time Tea was ſerved up. When all were come they went out of the firſt Hall into the ſecond, where were two Rows of Tables overagainſt each other, according to the Number of the Gueſts, and the *Kin tchai*, or the chief Mandarins of the Cuſtom-houſe, were deſired to ſit in the uppermoſt Seats; afterwards the Maſter of the Houſe took a ſmall Silver Cup in both Hands full of Wine, together with a Saucer, and addreſſing himſelf to me he offered to place it on my Table, with the little Ivory Sticks that were inſtead of Forks, but I endeavour'd to hinder him from taking the trouble: Then offering to do the ſame Honour to the reſt of the Gueſts they excuſed themſelves in the ſame Manner, after which every one ſat down at the Table deſigned for him. Theſe Tables were all of the ſame Faſhion, of a ſquare Figure, and handſomely japan'd, adorned on the forepart with violet-coloured Sattin, imbroider'd with Gold in the form of Dragons with four Claws, and the Chairs, whoſe Arms and Back formed a kind of a Semicircle, were covered with the like Ornament. As the Feaſt was interrupted, and as it were divided into two, that in the Morning was more genteel and ceremonious than that in the Evening: When the Gueſts

placed themſelves at the Table in the Evening they found all their Tables double, that is to ſay, there was a Side-table added to each with ſixteen Pyramids of Meat and Fruit, *&c.* each Pyramid being a foot and a half high, with Ornaments of Painting and Flowers: This was done meerly for Show, and to entertain the Eyes of the Company, for which reaſon they were no ſooner ſat down but all of them were taken away, and at the end of the Feaſt diſtributed to the Servants of the Company, or the Chairmen, and other Perſons preſent.

The other Table had upon its ſide a ſmall Pedeſtal, on which was a little Perfuming-pan, a Box of Perfumes, a Viol of odoriferous Water, a Tube or Horn made of Agate, containing ſmall Inſtruments fit to put the Incenſe into the Perfuming-pan, and to ſtir the Aſhes. At the two Fore-corners of the Table were placed a ſmall japan'd Board, adorned on one ſide with a Device or Emblem, and on the other with ſmall Pieces of Poetry: The other Corners of the Table were furniſhed with three ſmall *China* Plates, full of Herbs and Pickles to procure an Appetite, between which there was a little Silver Cup and Saucer.

At the beginning of the Feaſt the Comedians, already dreſſed, prepared to act their Parts; the Head of the Company, advancing to the upper part of the Hall, preſented me the Book that contained a Catalogue of all his Plays, and deſired me to mark that which I was willing they ſhould play, for they have commonly fifty or ſixty by Heart. As I was entirely unacquainted with theſe kind of Ceremonies, and knew but little of their Language, I was afraid there might be ſomething in the *Chineſe* Plays not proper for a Chriſtian to ſee, for which reaſon I gave them to underſtand that Plays were not a Diverſion agreeable to thoſe of our Profeſſion, ſo it was laid aſide, and they contented themſelves with a Concert

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of variety of muſical Inſtruments. During the Feaſt all the Motions and Words, as well of the Servants as the reſt of the Company, were ſo compoſed and ſolemn, that it would be a hard matter for thoſe who had never ſeen any thing of the ſame kind to diſtinguiſh whether it was a Play or a Feaſt, and ſome of our Countrymen have with great Difficulty reſtrained themſelves from Laughing: The Feaſt was divided into different Services, each being diſtinguiſhed by an Overture. The Preludes to the Feaſt were two ſmall Cups of Wine of about a Spoonful each, which the Maſter of the Ceremony invited us to drink in behalf of the *Tſong tou*: They kneeled down in the middle of the Hall, ſaying gravely with a loud Voice, *Sir, I invite you to drink*; and after every one had drank part of his Cup, he cried a ſecond time, *Drink it all, pray, even to the laſt Drop.* This Ceremony is repeated during the time of the Feaſt, not only when there is occaſion to drink, but as often as a freſh Diſh is placed on the Table: When a freſh Diſh is placed thereon the two Maſters of the Ceremony, kneeling down, deſire every one to take their ſmall Sticks and taſte the Proviſions newly ſerved up. The principal Diſhes of the Feaſt conſiſt of *Ragous* of haſh'd Meats, and Soups made with diverſe ſorts of Herbs or Pulſe, and ſerved up with the Broth, which is put in fine *China* Veſſels almoſt as deep as broad.

They place on each Table plenty of theſe ſorts of Diſhes all of the ſame Shape and Bigneſs: Thoſe who ſerve them up receive them at the lower end of the Hall, where as many Servants belonging to the Kitchen are waiting as there are Tables and Gueſts, who bring them one by one upon japan'd Salvers, and preſent them on their Knees. At the end of every fourth Diſh that was placed upon the Table, in order to make ſome Diſtinction, they ſerved up a particular kind of Soup, and a Plate of Tarts; at length the whole was concluded with a Diſh of Tea.

It was neceſſary to taſte every thing with the ſame Ceremony, which ſeemed to me very troubleſome, for it was the firſt time I had been at a Feaſt of this kind; I had indeed been invited ſeveral times, but had excuſed my ſelf with Reaſons that were not diſpleaſing to thoſe who had done me this Honour. When there is a Play it is cuſtomary at the end of the Repaſt, as I have already ſaid, that every one of the Company ſhould make a ſmall Preſent to the Servants who waited: One of their Domeſticks brings in his Hand four or five ſmall Bags of red Paper, with a little Mony in each, and by his Maſter's Order goes and places them upon a Table that ſtands at the lower end of the Hall, in the Sight of all the Company, while the Maſter of the Houſe ſeems to accept of this Gratification for his People with a great deal of Reluctance. At length the Ceremony of the Feaſt terminates with mutual Thanks, and after a Quarter of an Hour's Converſation every one withdraws. The next Morning, according to Cuſtom, I ſent to the *Tſong tou* a Billet of Thanks for the Honour he had done me the Day before.

Such are the Ceremonies which the *Chineſe* Politeneſs requires, and which are almoſt always obſerved at their ſolemn Feaſts: However the *Tartars*, who are no Lovers of Conſtraint, have retrenched a great Part thereof; tho' their Meat and Fiſh are ſerved up cut in ſmall Pieces, their Cooks have the Art of ſeaſoning them in ſuch a manner that they are very agreeable to the Taſte. To prepare their Soups, which are exquiſitely good, they make uſe of Hog's Fat, which in *China* is very excellent, or of the Gravy of different Animals, ſuch as Pork, Fowls, Ducks, *&c.* and even when they prepare their Meat, which they ſerve up in ſmall Pieces in *China* Veſſels, they boil them in this Gravy.

In every Seaſon of the Year they have ſeveral ſorts of Herbs and Pulſe, not known in *Europe*; of the

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Seed of these Herbs they make an Oil, which is excellent for Sauce. The *French* Cooks, who are skilful in every thing that creates an Appetite, would be surprised to see that the *Chinese* are more expert in this part of their Business than themselves. They will hardly be persuaded to believe that with nothing but the Beans that grow in their Country, and with Meal made of Rice and other Corn, they prepare a great variety of Dishes quite different from each other, both as to the Sight and Taste. They vary their *Ragous* by mixing several sorts of Spices and warm Herbs: The most delicious Dish of all among the Great, and the most used at their Feasts, are Stags Pizzles and Birds-Nests carefully prepared: They expose the Pizzles to the Sun in the Summer-time, and to preserve them they stuff them with Pepper and Nutmeg; when they get them ready to serve up at the Table they soften them by letting them soak in a Decoction of Rice, then boil them in the Gravy of a Kid, and season them with several Spices. As for the Birds-Nests they are taken along the Coasts of *Tong king*, *Java* and *Cochinchina*, *&c.* the Birds are not unlike Swallows as to their Feathers, and make their Nests on the Sides of Rocks by the Sea-shore: 'Tis not known of what Materials their Nests are composed, but it is believed they are made of small Fish taken in the Sea: It is very certain that the Birds distil a viscous Juice from their Beaks, which serves them instead of Gum to fasten their Nests to the Rock. They are also seen to take the Froth that floats on the Sea, with which they cement every part of their Nests in the same manner as Swallows with Mud and Clay: This Matter being dried becomes solid, transparent, and of a greenish Colour, but while fresh it is generally white.

As soon as the young ones have left their Nests the People of the Place are very eager to get them down, insomuch that sometimes they load their Barks with

with them: They have the Largeneſs and Shape of half the Rind of a large candied Citron; they mix them with other Meats which give them a good Reliſh. Tho' there is Corn in every part of *China*, and great Plenty in ſome Provinces, they generally live upon Rice, eſpecially in the Southern Parts: They make a kind of ſmall Loaves, which are prepared in *Balneo Mariæ* in leſs than a Quarter of an Hour, which eat very ſhort; the *Europeans* bake them a little at the Fire afterwards; they are very light, and exceeding delicate: Alſo in the Province of *Chan tong* they make a kind of a thin Cake, which is pretty good, eſpecially when mixt with ſome ſorts of Herbs that provoke the Appetite.

They make uſe of a very ſimple kind of a Mill to grind their Corn; it conſiſts of a round Stone-Table, placed horizontally like a Mill-Stone, on which they cauſe a Stone-Cylinder to turn circularly, which by its Weight grinds the Corn.

Tea is their moſt uſual Drink, as I have already ſaid, but that does not hinder them from uſing Wine pretty often, they make it of a particular kind of Rice different from that which is eaten; the Sale of it is great among the People; there are different ſorts, and various ways of making it, the following is one: They let their Rice ſoke in Water, with ſome other Ingredients which they throw in, for twenty or thirty Days, then they boil it, and when it is diſſolved over the Fire it immediately ferments, and is covered with a light Froth like that of our new Wine; under this Froth is very pure Wine, which they draw off clear, and put into earthen Veſſels well glazed; that which remains they make a kind of Brandy of as ſtrong as the *European*, nay ſometimes ſtronger, and will ſooner take Fire.

The Mandarins make uſe of Wine at their Tables that comes from certain Places of great Reputation for it; that of *Vou ſie* is in great Eſteem, and the Good-

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The Procession of a Chinese Wedding, when the Bride is brought Home to her Husband. Vol. II. pag. 202.

neſs of the Water which is found there renders it excellent: That which has ſtill a greater Reputation is brought from *Chao king*, being accounted the moſt wholeſome: Theſe Wines are uſed throughout *China*, even at *Peking* itſelf. They have a kind of Spirit or diſtilled Water, which is ſaid to be drawn from Mutton, which the Emperor *Cang hi* ſometimes made uſe of, but few elſe beſides the *Tartars*; it is not agreeable to the Taſte, and gets ſoon into the Head. They have an extraordinary ſort of Wine made in the Province of *Chen ſi*, called Lambs-wine, it is very ſtrong, and has a diſagreeable Smell, but among the *Tartars* it paſſes for exquiſite Wine: It is not tranſported out of the Country, but is entirely conſumed in it.

We now come to their Marriages, the Ceremonies belonging to which are as follow: They are regulated firſt of all by the Grand Principle, which is as it were the Baſis of their Political Government, I mean the Veneration and Submiſſion of Children to their Parents, which continues even after their Death.

Secondly, By the abſolute Athority that the Fathers have over their Children, for it is a Maxim of their Philoſophy that Kings ought to have for the Empire all the Tenderneſs of a Father, and Fathers in their Families ought to have all the Authority of a King.

It is in conſequence of theſe Maxims, that a Father lives in ſome ſort without Honour or Satisfaction if he does not marry all his Children; that a Son fails in the principal Duty of a Son, if he does not leave Poſterity to perpetuate his Family; that an elder Brother, tho' he inherits nothing from his Father, muſt educate the younger and marry them, becauſe if the Family becomes extinct through their Fault, their Anceſtors will be deprived of the Honours and Duties that their Deſcendants ſhould pay them, and becauſe in the Abſence of the Father the eldeſt Son ought to ſupply his Place.

On this account the Inclinations of the Children are never conſulted, the Choice of a Wife belongs either to the Father, or the neareſt Relation of him that is to be married, and it is with the Father or the Relations of the Maid that they make the Contract, for in *China* the Daughters have no Fortunes, and the Cuſtom is that the Relations of the intended Husband agree with the Relations of the Wife for a certain Sum that they give to conclude the Marriage, which is employed in buying new Clothes and other things for the Bride, which ſhe carries with her on the Day of her Nuptials; this is the common Practice among Perſons of mean Rank, for as for the Grandees, the Mandarins, and the Men of Letters, and all rich Perſons in general, they expend much more than the Preſents they receive are worth.

On the ſame account a *Chineſe*, that is in mean Circumſtances, often goes to the Hoſpital of Foundlings and demands a Girl, that he may bring her up and give her his Son to Wife: Hence he has three Advantages, he ſaves the Mony that he ſhould have given to purchaſe a Wife, ſhe is educated as one of the ſame Family, is accuſtomed to have greater reſpect for her Mother-in-law, and there is reaſon to believe that ſhe will prove more dutiful to her Husband.

It is very uncommon for any thing to paſs contrary to Decency before the Nuptials; the Mother, who never is from Home, has always her intended Daughter-in-law under her Eye, and beſides, the natural Modeſty of the Sex in this Country would be a ſufficient Bar againſt any Diſorder of this kind.

It is ſaid that the Rich, who have no Children, pretend that their Wife is with Child, and go privately in the Night-time and fetch one from the Hoſpital, whom they adopt for their own: Theſe Children being thought legitimate are at liberty of purſuing their Studies, and attaining their Degrees, which Liberty is not granted to thoſe who are openly adopted from the Hoſpital.

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It is obſervable that, with the ſame view of leaving Poſterity, the *Chineſe* who have no male Children adopt their Brother's Son, or the Son of ſome of their Relations: They may adopt the Son of a Stranger, and they ſometimes give Mony to their Relations, but generally ſpeaking theſe Adoptions are difficult to bring about, and they often employ the Credit of their Friends to obtain their Deſires.

The adopted Child has all the Privileges of a true Son, he aſſumes the Name of the Perſon who adopts him, goes in Mourning for him after his Death, becomes his Heir, and if it happens, after he is adopted, that the Father ſhould have other Children he has the ſame Privilege with them. It is alſo with the Deſign of not wanting Poſterity that the Laws permit Men to take Concubines, beſides their lawful Wife: The Name of Concubine, or rather of Second Wife, is not at all infamous in *China*, theſe ſort of Women being ſubordinate to the Firſt; but that which was ſuppoſed to be the Occaſion of the Law is not always the Motive that engages them at preſent to take Plurality of Wives, for it is ſufficient that they are rich and able to maintain them; and yet there is a Law that forbids the common People to take a ſecond Wife, unleſs the lawful Wife is forty Years old, and has no Children.

As thoſe of the female Sex are always ſhut up in their Apartments, and Men not permitted to ſee and converſe with them, Marriages are brought about on the Teſtimony of the Relations of the Maid, or according to the Deſcription given of her by old Women, whoſe Buſineſs it is to tranſact theſe ſort of Affairs, whom the Relations are careful to engage by Preſents to make a flattering Deſcription of the Beauty, Wit, and Talents of the Maid tho' they are ſeldom truſted, and if they carry Matters too far are ſeverely puniſhed.

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When, by means of theſe Go-betweens, every thing is ſettled, the Contract ſigned, the Sum agreed upon delivered, and the Celebration of the Nuptials is at hand, certain Ceremonies precede; the principal conſiſt in ſending on both ſides to demand the Name of the intended Bridegroom and Bride, in making Preſents to their Relations of Silks, Cottons, Victuals, Wine, and Fruits; there are many who conſult the Fortunate Days ſet down in the Calendar to determine the Day of the Nuptials, and this is the Buſineſs of the Bride's Relations; they ſend their future Bride Jewels, Pendants, and other things of the ſame Nature: All this is done by Mediators, and by a ſort of Letters wrote on both ſides. This is what is practiſed among the vulgar, for as for Perſons of Quality their Marriages are managed and conducted in a more noble manner, and with a true Magnificence.

When the Day of the Nuptials is come they put the Bride into a Chair magnificently adorn'd; all the Fortune that ſhe brings is either carry'd with her, or follows her; among the vulgar it conſiſts of Wedding-Cloaths, and ſuch-like things given her by the Father; a Train of hired Perſons accompany her with Torches and Flambeaux, even at noon-day; her Chair is preceded with Fifes, Hautbois, and Drums, and follow'd by her Relations and particular Friends; a truſty Servant keeps the Key of the Door belonging to the Chair, with Orders not to give it to any body but the Husband, who waits at his own Door magnificently dreſs'd to receive his Bride; as ſoon as ſhe is arriv'd he receives the Key from the Servant, and eagerly opens the Chair; it is then that he ſees her for the firſt time, and is a Judge of his good or bad Fortune: There are ſome who not content with their Lot immediately ſhut the Chair again, and ſend back the Maid with her Relations, chuſing rather to loſe the Mony that he gave her than to receive ſo

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bad a Bargain; but this happens very ſeldom from the Precautions that are taken: When the Bride is got out of the Chair ſhe goes with the Bridegroom into a Hall, and then they make four Reverences to *Tien*, and after having done the like to the Husband's Relations ſhe is put among the Ladies who are invited to the Ceremony, and they paſs the whole Day together in Feaſts and Diverſions, while the new-married Man treats his Friends in another Apartment. Tho', according to the Laws, they can have but one lawful Wife, and in the Choice that they make they have regard to the Quality of Age and Rank, it is nevertheleſs allow'd, as I have already ſaid, to have ſeveral Concubines, whom they receive into the Houſe without any Formality, and are content to ſign a Writing with their Relations, in which they promiſe to give the Sum agreed upon, and to uſe their Daughter well.

Theſe ſecond Wives are intirely dependant on the legitimate Wife, they ſerve her, and pay a Deference to her as the only Miſtreſs of the Houſe. The Children that are born of a Concubine are alſo deemed to belong to the true Wife, and, among the *Chineſe*, have equally a Right to inherit; none but ſhe has the Name of Mother, and if thoſe who are truly ſo happen to die, they are not abſolutely obliged to go in Mourning for three Years, nor to be abſent from their Examinations, nor to quit their Offices and their Governments, as it is cuſtomary to do at the Death of their Father, and the lawful Wife, tho' ſhe is not their Mother; however there are but very few that diſpenſe with theſe things on account of their own Mother, or fail to give them proper Marks of Tenderneſs and Reſpect.

There are ſome who, piquing themſelves upon their Probity, and deſiring to gain the Reputation of good Husbands, take no Concubines but with the Permiſſion and Conſent of their Wives, whom they per-

perſuade that they have no other Intention in doing it, than to furniſh them with a greater Number of Women for their Service.

There are others who take a Concubine only with a Deſign to have a Male-Infant, and the Moment he is born, if ſhe diſpleaſes their Wives, they ſend her away, and give her Liberty to marry whom ſhe will, or elſe procure her a Husband themſelves, which is moſt common. The Cities of *Yang tcheou* and *Sou tcheou* have the Reputation of furniſhing great Numbers of theſe ſorts of Concubines; they bring up well-ſhaped young Girls that they have bought elſewhere, and teach them to ſing, and play on the Muſick, and accuſtom them to all ſorts of Exerciſes ſuitable to Women of Quality, with a Deſign to diſpoſe of them at a good Price to ſome rich Mandarin.

Men, as well as Women, may contract Matrimony again, when Death has broken the firſt Bonds: Thoſe who in the firſt Alliance muſt have regard to the Rank of the Perſon whom they married, ceaſe to be under the ſame Obligation when they marry a ſecond time, being at Liberty to eſpouſe ſolemnly whom they pleaſe, and even to chuſe from among their Concubines her who is moſt agreeable, and to raiſe her to the Rank and Honours of a lawful Wife; but theſe ſecond Marriages require the Obſervation of few Formalities.

As for Widows when they have had Children they become abſolute Miſtreſſes of themſelves, and the Relations have no Power to conſtrain them to continue in the State of Widowhood, nor to engage them in another Marriage: It is not very reputable for a Widow, who has Children, to contract Marriage a ſecond time, without great Neceſſity, eſpecially if ſhe is a Woman of Diſtinction, for tho' ſhe was married but a few Hours, or but barely contracted, ſhe thinks herſelf obliged to paſs the reſt of her Days in Widowhood,

dowhood, and to teſtify by that means the Veneration ſhe preſerves for the Memory of her deceaſed Husband, or the Perſon to whom ſhe was engag'd. There are ſome in a middle Station of Life, whoſe Relations being willing to reimburſe themſelves, with part of the Sum that ſhe coſt her firſt Husband, may marry her again if ſhe has no Male-Iſſue, and often force her to do it: It frequently happens that the Husband is appointed, and the Mony paid without her Knowledge: If ſhe has a Daughter unweaned ſhe is taken into the Bargain: She has but one Method of freeing herſelf from this Oppreſſion, which is that having wherewith to ſubſiſt from her own Relations ſhe reimburſes thoſe of her deceaſed Husband, or elſe becomes a Bonzeſſe; but that State is now ſo much decry'd that ſhe cannot embrace it without Diſhonour to herſelf: This Violence is not ſo common among the *Tartars*.

As ſoon as a poor Widow has been ſold in this manner they bring a Chair, with a conſiderable Number of truſty Perſons, who tranſport her into the Houſe of her new Husband; the Law, which forbids the Selling of a Woman before the time of her Mourning is expired, is ſometimes neglected, ſo eager are they to get them away; however, when this Uſage is complain'd of, the Mandarin is embaraſs'd if he has in the leaſt connived at it.

The Marriages contracted by the *Chineſe*, according to the ſolemn Rites, are not to be diſſolved: There are ſevere Penalties that may be inflicted on thoſe, according to Law, who proſtitute their Wives, or ſell them ſecretly to others: If a Woman elopes from her Husband then he may ſell her, after ſhe has undergone the Correction appointed by the Law: If the Husband abandons his Houſe and Wife, after three Years Abſence ſhe may preſent a Petition to the Mandarins, and acquaint them with her Condition, who, after they have deliberately examin'd all things,

may give her the Liberty of taking another Husband; but ſhe would be ſeverely puniſhed, if ſhe married without the Obſervation of this Formality.

However there are particular Caſes wherein a Man may divorce his Wife, ſuch as Adultery, which is very uncommon, by reaſon of the Precautions that are uſed with regard to Women; Antipathy or different Tempers, Jealouſy, Indiſcretion, Diſobedience carried too far, Barrenneſs, and contagious Diſtempers, on theſe Occaſions the Law authorizes a Divorce, which ſeldom happens among People of Quality, but there are Examples of it among the Vulgar. If a Man, without lawful Authority, ſell his Wife, both he who ſells her and he who buys her, as well as thoſe who have any Hand in the Affair, are ſeverely puniſh'd.

There are ſome Occaſions that hinder the contracting of Marriage, or if it has been done make it void.

1. If a Maid has been promis'd to a young Man, in ſuch a manner that Preſents have been ſent and accepted by the Relations of both Families, ſhe cannot marry any other Perſon.

2. If any Fraud has been made uſe of, as for inſtance, if inſtead of a beautiful Perſon, which has been ſhewn to the Go-between, they ſubſtitute one of a diſagreeable Shape, or if they marry the Daughter of a Freeman with a Slave, or if he who gives his Slave to a Free-woman perſuades the Relations of the Woman that he is his Son, or his Relation, the Marriage is declared null, and all thoſe concerned in the Fraud are rigorouſly puniſhed.

3. It is not lawful for a Mandarin of Letters to enter into an Alliance with any Family of the Province or City of which he is Governor; and if he happens to tranſgreſs this Law, not only the Marriage will be null, but he will be condemned to be ſeverely baſtinado'd.

4. During

4. During the time of Mourning for the Death of a Father or Mother Marriage is prohibited their Children; if Promiſes were made before the Death the Engagement ceaſes, and the young Man, who has had the Loſs, ought to give notice of it by a Billet to the Relations of the Maid who was promis'd; however they do not on this account think themſelves diſengag'd, but wait till the time of Mourning is expired, and write in their turn to the young Man to put him in mind of his Engagement; if he will not liſten to their Propoſal the Maid is at Liberty, and ſhe may be married to another. It is the ſame thing if any extraordinary Affliction happens to a Family; as for inſtance, if the Father or near Relation is impriſoned the Marriage is ſtopp'd till the Priſoner gives his Conſent, and even then they have no Feaſting, nor any other Signs of Rejoicing.

5. In a word thoſe of the ſame Family, or who bear the ſame Name, tho' their Relation is ever ſo diſtant cannot marry; nor do the Laws permit two Brothers to eſpouſe two Siſters, nor a Widower to marry his Son with a Daughter of the Widow he intends to take to Wife.

If the *Chineſe* Policy has taken ſuch great care in regulating the Ceremonies that are to accompany publick and private Duties, and if the Ceremonial is ſo very exact with relation to theſe Particulars, it is no wonder that filial Piety ſhould not be forgot, on which, as I have ſaid more than once, the Conſtitution of the *Chineſe* Government depends: Young Perſons being Witneſſes of the Veneration that is paid to deceaſed Relations, by the continual Honours that are done to them as if they were yet living, learn betimes what Submiſſion and Obedience they owe to their living Parents: Their ancient Sages were convinc'd that the profound Reſpect, which Youth are inſpired with for their Parents, renders them perfectly ſubmiſſive, that this Submiſſion preſerves Peace in Families,

that Peace in private Families produces Tranquillity in Cities, that this Tranquillity prevents Insurrections in the Provinces, and consequently preserves Regularity throughout the Empire; on this account they have determined what ought to be observed in the time of Mourning, and at Funerals, and what Honours ought to be paid to deceased Relations.

Common Mourning ought to last three Years, which they commonly reduce to twenty-seven Months, and during this time they cannot take upon them any publick Office; a Mandarin is obliged to quit his Government, and a Minister of State the Care of the Affairs of the Empire, to live retired, and to give himself up to Grief on account of his Loss, unless the Emperor, for important Reasons, dispenses therewith, which he seldom does; and it is not till after three Years are expired that he can reassume his Office.

The Reason of three Years being passed in this melancholy Condition, is to shew the Gratitude they have for the Care of their Parents for them during the three first Years of their Infancy, wherein they stood in need of continual Assistance; the Mourning for other Relations is longer or shorter, according to the Degree thereof: This Practice is so inviolably observ'd, that their Annals preserve the Memory of the Piety of *Ven kong* King of *Cin*: This Prince was drove from the Dominions of his Father, *Hien kong*, by the Cunning and Violence of *Li ki* his Stepmother; he travell'd in several Countries to dissipate his Uneasiness, and to shun the Snares that this ambitious Woman had spread for him; when he heard of the Death of his Father, and was called by *Mo kong*, who offer'd him Soldiers, Arms, and Mony to put him in possession of his Dominions, his Answer was, *That being as it were a dead Man, since his Retreat and Exile, he had Regard for nothing more than*

than Virtue and Piety towards his Parents; that this was his Treasure, and that he chose rather to lose his Kingdom than to fail in these last Duties of Piety, that did not permit him to take Arms at a time destined to Grief, and the Funeral Honours that he owed to the Memory of his Father.

The Colour of their Mourning is white among Princes as well as Mechanicks; those who have a compleat Mourning-Habit have their Cap, Vest, Gown, Stockings, and Boots all white. In the first Months of Mourning for their Father or Mother their Habit is a kind of Linnen Bag of a bright-red Colour, and as coarse as a Packing-Cloth; their Girdle is a kind of a Cord, and their Cap of a very odd Figure is also hempen Cloth: 'Tis by this melancholy and negligent Outside that they affect to discover their inward Grief for having lost so dear a Relation.

They seldom wash the dead Bodies, but they dress the Deceased in his best Cloaths, with the usual Marks of his Dignity; then they put him in the Coffin that they have bought, or that he had order'd to be made during his Life.

The Coffins of those in easy Circumstances are made of Planks above half a Foot thick, and last a long time; they are so well pitch'd on the Inside, and japan'd without, that they yield no bad Smell; some are finely carv'd, and handsomely gilt; there are also rich Persons who expend from three hundred to a thousand Crowns to purchase a Coffin of precious Wood, adorn'd with variety of Figures.

Before the Body is placed in the Coffin they put a little Lime at the bottom, and a Pillow of Cotton Wool to support the Head; the Cotton and the Lime serve to dry up the Moisture that may proceed from the Corps; they also put Cotton, or such like things, in all the empty Spaces to keep him in the same Situation. It would be, in their Opinion, an unheard

of Cruelty to open a dead Body and take out the Heart and Entrails, and bury them ſeparately; for the ſame Reaſon it would be a monſtrous thing to behold, as in *Europe*, the Bones of dead Perſons heaped up on each other.

The *Chineſe* are prohibited from burying their Dead within the Walls of the Cities, and in inhabited Places, but they are permitted to preſerve them in their Houſes encloſed in ſuch Coffins as I have deſcribed; they often keep them ſeveral Months, and even Years, like a Treaſure, and no Magiſtrate can oblige them to put them under Ground.

They may even tranſport them to other Provinces, which is commonly done, not only among Perſons of Diſtinction who die out of their Country, but even among the People who are in eaſy Circumſtances, and who die in a diſtant Province, as it often happens to trading People; a Son would live without Reputation, eſpecially in his own Family, if he did not cauſe the Corps of his Father to be laid in the Tomb of his Anceſtors, and they would refuſe to place his Name in the Hall where they pay them Honours. When they are tranſported from one Province to another, they are not permitted to bring them through the Cities without an Order from the Emperor, but they carry them round by the Walls.

They do not bury ſeveral Perſons, tho' Relations, in the ſame Grave, while the Sepulchre keeps its Form: They come ſometimes a great way to viſit the Sepulchres, in order to examine the Colour of the Bones, that they may know whether a Stranger has ended his Life by a natural or violent Death, but it is neceſſary that a Mandarin ſhould overlook the Opening of the Coffin, and there are Under-Officers in the Tribunals whoſe Employment it is to make this Diſcovery, in which they are very skilful; there are ſome who open their Sepulchres to ſteal Jewels or rich Dreſſes, but it is a Crime that is puniſh'd very ſeverely.

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The Sepulchres are built without the Cities, and if it may be upon Eminences; it is uſual to plant Pine-trees and Cypreſs-trees round them: About a League from every City there are Villages, Hamlets, and ſcatter'd Houſes, diverſify'd with little Groves, and a great Number of ſmall Hills covered with Trees, and encloſed with Walls; theſe are ſo many different Sepulchres that yield no diſagreeable Proſpect.

The Form of the Sepulchres is different in different Provinces; the generality are whiten'd, and made in the Form of a Horſhoe, and very prettily conſtructed; they write the Name of the Family on the principal Stone: The Poor are contented with covering the Coffin with Stubble or Earth, raiſed five or ſix Foot high like a Pyramid; ſeveral incloſe the Coffin in a Place built with Bricks, like a Tomb.

As for the Grandees and Mandarins their Sepulchres are of a magnificent Structure; they build a Vault in which they incloſe the Coffin, and make over it a Hillock of temper'd Earth about twelve Foot high, and eight or ten in Diameter, not unlike the Shape of a Hat, which they cover with Lime and Sand that the Water may not penetrate it: About this they plant, in a beautiful manner, and in exact Order, Trees of a different kind: Near to it is placed a large long Table of white poliſh'd Marble, upon which is a Perfuming-Pan, two Veſſels, and two Candleſticks, which are alſo of Marble, and curiouſly made; on each ſide are placed, in ſeveral Ranks, a great number of Figures of Officers, Eunuchs, Soldiers, Lions, ſaddled Horſes, Camels, Tortoiſes, and other Animals in different Attitudes, with Signs of Grief and Veneration in their Aſpects, for the *Chineſe* are skilful in giving Life to their carved Works, and in expreſſing all the Paſſions in them.

There are many *Chineſe*, who, to give the greateſt Teſtimony of their Veneration and Tenderneſs for

their deceaſed Fathers, keep their dead Bodies three or four Years, and during the time of Mourning they have no other Seat to ſit on in the Day-time than a Stool cover'd with white Serge, and in the Night they lie near the Coffin on nothing but a Matt made of Reeds; they deny themſelves the uſe of Meat and Wine, frequent no Feaſts nor any publick Aſſemblies; if they are obliged to go out of the City, which is not uſual but after a certain Time, the Chair in which they are carried is ſometimes covered with white Cloth. Theſe ſolemn Rites that they render to the Deceaſed commonly laſt ſeven Days, unleſs ſome Reaſon obliges them to be given over at the end of three.

While it is open all the Relations and Friends that were invited come to pay their laſt Duty to the Deceaſed; the neareſt Relations remain together in the ſame Houſe; the Coffin is expoſed in the principal Room, adorned with white Stuff, which is ſometimes mixed with pieces of black and violet Silk, and other Ornaments of Mourning, when they ſet a Table before it, and place on it the Image of the Deceaſed, or elſe a carved piece of Work whereon his Name is written, and which is ſurrounded with Flowers, Perfumes, and lighted Wax-Candles.

Thoſe who come to make their Compliments of Condolence ſalute the Deceaſed after the manner of their Country, that is, they proſtrate themſelves, and beat their Foreheads ſeveral times againſt the Ground before the Table, on which they afterwards place Wax-Candles and Perfumes, which they bring with them according to Cuſtom. Thoſe who were particular Friends accompany theſe Ceremonies with Tears and Groans, which may be heard at a great diſtance.

While they perform theſe Duties the eldeſt Son, accompany'd with his Brothers, comes from behind a Curtain, which is on one ſide the Coffin, with a Coun-

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Countenance full of Grief, and ſhedding Tears, with a mournful and profound Silence; they pay their Compliments with the ſame Ceremony that they uſed before the Coffin; the ſame Curtain conceals the Women, who ſend forth every now and then very mournful Cries.

When the Ceremony is ended they riſe up, and a diſtant Relation of the Deceaſed, or a Friend in Mourning, conducts them into another Apartment, where they have Tea and dried Fruits, and ſuch ſort of Refreſhments, after which they are conducted to their Chairs: Thoſe who live but a little diſtance from the City come purpoſely to perform theſe Ceremonies in Perſon; or if the diſtance of Place does not permit them, or they are indiſpos'd, they ſend a Domeſtick with a Viſiting-Billet, and a Preſent, in order to make their Excuſe: The Children of the Deceaſed, or at leaſt the eldeſt Son, are afterwards obliged to viſit all thoſe who came to perform this friendly Duty, but they are exempted from the Trouble of ſeeing ſo many Perſons; it is ſufficient that they go to the Door of every Houſe, and ſend in a Viſiting-Billet by a Domeſtick.

When the Day of the Funeral is fixed they give Notice of it to all the Relations and Friends of the Deceaſed, who are ſure to be there on the Day appointed: The Proceſſion is begun by thoſe who carry different Paſteboard Figures repreſenting Slaves, Tigers, Lions, Horſes, &c. Several Companies follow, marching two and two; ſome carry Standards, Flags, Perfuming-Pans; others play mournful Tunes upon diverſe muſical Inſtruments.

In ſome Places the Picture of the Defunct is elevated above all the reſt, whereon appears, written in large Characters of Gold, his Name and Office; then follows the Coffin cover'd with a Canopy in the Shape of a Dome, which is entirely made of violet-colour'd Silk, with Tufts of white Silk at the four Corners,

which are embroider'd, and very handſomely intermix'd with Twiſt; the Machine of which we ſpeak, and on which the Coffin is placed, is carried by ſixty-four Men; thoſe who are not able to be at the Expence make uſe of a Machine that does not require ſo great a number of Carriers; the eldeſt Son at the Head of the reſt, together with the Grandchildren, follow on Foot covered with a hempen Sack, leaning upon a Staff, with their Bodies bent as if ſinking under the Weight of their Grief; you ſee afterwards the Relations and Friends all in Mourning, and a great number of Chairs cover'd with white Stuff, wherein are the Daughters, Wives, and Slaves of the Deceaſed, who make the Air echo with their Cries.

Nothing can be more ſurpriſing than the Tears which the *Chineſe* ſhed, and the Cries that they make at theſe Funerals; but as every thing ſeems to be done to an *European* in exact Order, and according to Rule, the Affectation wherewith they ſeem to expreſs their Sorrow is not capable of exciting in him the ſame Sentiments of Grief that he is Spectator of: When you are arrived at the Burying-place you ſee, a few Paces from the Tomb, Tables ſet in Rooms made on purpoſe, and while the uſual Ceremonies laſt the Domeſticks prepare a Repaſt, which ſerves to entertain all the Company.

Sometimes after the Repaſt is ended the Relations and Friends proſtrate themſelves again, beating their Foreheads againſt the Ground, but moſt commonly they content themſelves with returning Thanks; the eldeſt Son, and the other Children, return their Civilities with dumb Signs: If it is the Funeral of a great Lord, there are ſeveral Apartments at his Burying-place, and after the Coffin is brought a great number of the Relations ſtay there for two Months together, to renew every Day the Signs of their Grief with the Sons of the Deceaſed.

At the Funeral of Chriſtians they carry the Croſs upon a great Machine handſomly adorn'd, and ſupported by ſeveral Perſons, with the Images of the Virgin *Mary* and St. *Michael* the Archangel; you will find a Detail of the other Ceremonies in the Deſcription I ſhall hereafter make of thoſe that were obſerved at the Death of *P. Verbieſt*.

Thoſe that were obſerved at the Interment of *P. Broglio* appeared ſo magnificent to the *Chineſe*, that they printed the Deſcription of them; the Emperor honour'd his Tomb with an Epitaph, and to defray the Expence he ſent ten Pieces of white Cloth for Mourning, and two hundred Ounces of Silver, with a Mandarin and other Officers to aſſiſt at the Funeral.

The Mourning becomes general throughout the Empire when Death attacks the Throne: When the Empreſs-Mother was taken from the late Emperor *Cang hi* a ſolemn Mourning laſted fifty Days, during which time the Tribunals were ſhut up, and they never ſpoke of any Buſineſs to the Emperor; the Mandarins ſpent the whole Day at the Palace, entirely taken up with Weeping, or at leaſt appearing to do ſo; ſeveral paſs'd the Night ſitting in the open Air in the very coldeſt Weather; even the Emperor's Son ſlept in the Palace without putting off his Garments; all the Mandarins on horſe-back, cloathed in white, and with few Attendants, went for three Days together to perform the ordinary Ceremonies before the Picture of the deceaſed Empreſs: The red Colour was prohibited, for which reaſon they took the red Tufts out of their Caps, and all other Ornaments

When they carried the Corps of the Empreſs to the Sepulchre, the Emperor ordered that ſhe ſhould paſs through the common Gates of the Palace, affecting to ſhew by this how much he deſpiſed the ſuperſtitious Ideas of the *Chineſe*; for it is cuſtomary among them to make new Paſſages into their Houſes when

when they carry the dead Bodies of their Relations to the Place of their Burial; after which they ſhut them up again to moderate the Grief that the too conſtant Remembrance of the deceaſed might excite, which would be renewed every time they paſs through the ſame Door which the Coffin went out of. Out of the City they built a large ſtately Palace with new Matts, which had the Courts, the Halls, and the Apartments to place the Body in till they carried it to the Sepulchre of the Imperial Family.

Four young Damſels, who ſerved her affectionately while living, were deſirous of bearing her Company in Death, to render her the ſame Service in the other World; for this Purpoſe they had taken their Attire, according to the ancient Cuſtom of the *Tartars*, to go and ſacrifice themſelves before their Miſtreſs's Body; but the Emperor, who diſapproved of ſo barbarous a Cuſtom, prevented its being put in execution. This Prince prohibited the Obſervation for the future of the extravagant Cuſtom, which was common among the *Tartars*, of burning their Riches, and even ſometimes the Domeſticks of great Men, when they laid their Bodies on the Funeral Pile.

The Ceremonies obſerved at the Obſequies of the Great have ſomething very magnificent; one may judge of them by thoſe which were performed at the Death of *Ta vang ye*, the eldeſt Brother of the late Emperor *Cang hi*, at which ſome of the Miſſionaries were obliged to aſſiſt. The Proceſſion began with the Band of Trumpeters and Muſicians, after which they marched two and two in the following Order: Ten Mace-bearers, whoſe Maces were of gilt Copper; four Umbrellas, and four Canopies of Cloth of Gold; ſix unloaded Camels, with Sable-skins hanging at their Necks; ſix Camels loaded with Tents and Hunting-Equipages, covered with great red Houſings, which drag'd upon the Ground; ſix Hunting-Dogs led in a Leaſh; fourteen Horſes unſaddled, with

with yellow Bridles, and Sable-skins hanging down; ſix other Horſes, carrying magnificent Portmanteaus full of Habits that were to be burnt; ſix other Horſes with embroidered Saddles, gilt Stirrups, &c. fifteen Gentlemen carrying Bows, Arrows, Quivers, &c. eight Men carrying each in their Hands a Girdle, after the *Tartarian* Faſhion, from whence hung Purſes filled with Pearls; ten Men carrying in their Hands Caps proper for all Seaſons; an open Chair, like to that in which the Emperor is carried; another Chair with yellow Cuſhions; the two Sons of the deceaſed Prince, ſupported by Eunuchs, and ſeeming to weep; the Coffin with a great yellow Canopy, carried by ſixty or eighty Men, cloathed in green, with red Plumes in their Caps; the Agoes in Companies ſurrounded with their Servants; the Reguloes and other Princes; two other Coffins containing two Concubines, who were hanged that they might ſerve the Prince in the other World as they had ſerved him in this; the Grandees of the Empire; the Chairs of the deceaſed Prince's Wife, and the Princeſſes his Relations; a multitude of People, Lamaes, and Bonzes cloſed the Proceſſion.

The eight Banners with all the Mandarins ſuperior and inferior were gone before, and ranged themſelves in order of Battle to receive the Body at the Entrance of the Garden, where it was to be depoſited till the Tomb of the Prince was built: Above 16000 People were reckon'd to attend this Ceremony.

The Duties and Honours that are paid by every Family to their deceaſed Anceſtors are not confined to the Funeral Obſequies, and time of Mourning; there are two other ſorts of Ceremonies that are to be obſerved every Year, with reference to them: The firſt are put in practice in the Hall of their Anceſtors in certain Months of the Year, for there is no Family that has not a Place built on purpoſe for this Ceremony: This Hall is frequented by all the Branches

of

of the ſame Family, which ſometimes amount to ſeven or eight thouſand Perſons, for ſome of theſe Aſſemblies have been compoſed of eighty ſeven Branches of the ſame Family: Then there is no Diſtinction of Rank; the Mechanick, the Husbandman, the Mandarin, the Doctor, are all confounded together, and freely own each other; it is Age that regulates the whole, and the oldeſt, tho' the pooreſt, has the firſt Place.

There is in the Hall a long Table placed next to the Wall, with Steps to go up to it; on this Table is commonly placed the Image of the moſt eminent Anceſtor, or at leaſt his Name, and the Names of the Men, Women, and Children of the Family, wrote on each ſide on ſmall Boards of about a Foot in height, with the Age, Quality, Employment, and Day of the deceaſe of each Perſon.

All the Relations aſſemble in this Hall in the Spring, and ſometimes in Autumn; the richeſt among them prepare a Feaſt, and ſeveral Tables are loaded with variety of Diſhes of Meat, Rice, Fruit, Perfumes, Wine, and Wax-Candles, much with the ſame Ceremonies uſed by their Children with reference to them while they were yet living, and are alſo uſed with regard to the Mandarins on their Birth-Days, or when they take poſſeſſion of their Governments. As for the meaneſt of the People, who are not able to build a proper Place for this uſe, they content themſelves with inſcribing the Names of their neareſt Anceſtors in the moſt publick part of the Houſe.

The other Ceremonies are practiſed at leaſt once a Year, at the Burial-place of their Anceſtors. As the Tombs are without the City, and commonly in the Mountains, the Deſcendants, with their Relations, reſort thither every Year ſome time in *April*; they begin with plucking up the Graſs, Weeds, and Buſhes from about the Sepulchre, after which they diſcover Signs of Veneration, Acknowledgment and Grief, with

with the ſame Ceremonies that were obſerved at their Death; they then place upon the Tomb Wine and Victuals, which ſerve them afterwards to feaſt upon together.

It cannot be denied but that the *Chineſe* carry their Ceremonies to a great exceſs, eſpecially with reſpect to the deceaſed; but it is a Maxim eſtabliſhed by their Laws and Cuſtoms, that they ought to pay the ſame Honours to the dead as to thoſe that are living.

The ancient *Chineſe* made uſe of a little Child as a living Image to repreſent the deceaſed, thoſe of latter times have ſubſtituted an Image or Picture in its room, and ſince Idolatry has been introduced into the Empire the Bonzes have, with deſign to deceive the People, mingled ſeveral ſuperſtitious Ceremonies, ſuch as burning gilt Paper in the Form of Mony, white Silks, *&c.* as if theſe things would be of ſervice to him in the other World, and have taught that the Souls of the deceaſed hover about the Tablets whereon their Names are written, and feed upon the Smell of the Meats and Perfumes that are burnt.

Such ridiculous Cuſtoms are very repugnant to the true *Chineſe* Doctrine, and have no force but among an ignorant Multitude, who follow theſe ſort of Sects, and even tho' the Bonzes have introduced their particular Superſtitions, they ſtill look upon the ancient Ceremonies as true Signs of filial Veneration, which Children owe to their deceaſed Parents.

Of their Priſons, and Puniſhments for Criminals.

THO' the Juſtice of the *Chineſe* ſeems ſlow by reaſon of the long Proceedings which they obſerve, that Men may not be deprived of Life and Honour

unjuſtly, yet Criminals are ſeverely puniſhed in proportion to the Enormity of their Crimes: Criminal Matters often paſs through five or ſix Tribunals before they come to a deciſive Sentence: Theſe Tribunals are ſubordinate to one another, and have a Right to review the whole Proceſs, and to receive exact Information concerning the Life and Manners of the Accuſers and Witneſſes, as well as of the Crimes of the Perſons accuſed.

This Slowneſs of Proceeding is favourable to the accuſed, becauſe by this means the Oppreſſion of Innocence is prevented, but then they muſt lie a long while in Priſon. Theſe Priſons are neither ſo dreadful nor ſo loathſome as the Priſons of *Europe*, but are much more convenient and ſpacious, and are built in the ſame manner almoſt throughout the Empire, being ſituated at a ſmall diſtance from the Tribunals.

When you paſs through the firſt Door towards the Street you go along a Paſſage to a ſecond Door, by which you enter into a low Court, which you croſs, and then come to a third Door, which is the Jailor's Apartment: After that you enter a large ſquare Court, on all ſides of which are the Priſoners Rooms, erected on large Pillars of Wood, which form a kind of a Gallery: At the four Corners are ſecret Priſons, wherein the greateſt Criminals are ſecured, who are not allowed to go out in the Day-time, nor to converſe in the Court, as ſometimes the other Priſoners are permitted to do, and yet Mony will purchaſe this Liberty for a few Hours; they are careful in the Night-time to load them with heavy Chains, which they faſten to their Hands, Feet, and middle of the Body. A little Mony, rightly managed, may even ſoften this Severity of the Jailors, and render their Irons more ſupportable.

As for thoſe, whoſe Faults are not very heinous, they have the Liberty of walking about in the Day-time, and taking the Air in the Courts of the Priſon,

ſon, but in the Evening they are all called over, and ſhut up in a large dark Hall, or elſe in the little Rooms which they may hire for their own Conveniency.

A Centinel watches all the Night to keep the Priſoners in profound Silence, and if the leaſt Noiſe is heard, or the Lamp, which is to be kept lighted, put out, the Jailors have immediate Notice that they may remedy this Diſorder.

Others are obliged to walk about continually, and it is difficult for the Priſoners to attempt an Eſcape, becauſe it would ſoon be diſcovered, and ſeverely puniſhed by the Mandarin, who viſits the Priſons very often, and ought always to be able to give an account of them; for if there are any ſick he muſt anſwer for them, becauſe he is to procure Phyſicians, and to ſupply Remedies at the Emperor's Expence, as alſo to take all poſſible care for their Recovery: They are obliged to inform the Emperor of all that die, who often orders the ſuperior Mandarins to examine if the inferior have done their Duty.

It is at this Time of viſiting that thoſe who are guilty of any Crime, which deſerves Death, appear with a melancholy Countenance, the Head hung down, and the Feet trembling, by which they endeavour to excite Compaſſion, but it is to no Purpoſe: There are large Priſons, ſuch as that of the Supreme Court at *Peking*, where Tradeſmen and Mechanicks, as Taylors, Butchers, Sellers of Rice and Herbs, &c. are allowed to enter the Priſons for the Service and Conveniency of thoſe who are detained in them; there are even Cooks to dreſs their Food, and every thing is done in exact Order thro' the Care of the Officers: The Womens Priſon is ſeparate from that of the Men, and there is no ſpeaking to them but thro' a Grate, or the Place through which their Neceſſaries are conveyed; but it is very ſeldom that any Man goes near them.

In ſome Places when the Priſoner dies his Body is not permitted to paſs through the common Door of the Priſon, but by an Opening in the firſt Court, which ſerves only for the Dead to paſs through. Perſons above the common Rank, when like to die in Priſon, deſire as a Favour that they may go out before they expire, becauſe they look upon it as an infamous thing to go the ſame way with the reſt; ſo that if a *Chineſe* wiſhes any Perſon ill, the greateſt Curſe that he can think of, is to wiſh that he may be drag'd through the Priſon-Hole.

No Crimes paſs unpuniſhed in *China*; the Baſtinadoe is the common Puniſhment for ſlight Faults, and the number of Blows is proportionable to the Nature of the Fault: This is the Puniſhment which the Officers of War immediately inflict on the Soldiers who, being placed as Centinels in the Night-time in the Streets and publick Places of great Cities, are found aſleep.

When the number of Blows does not exceed twenty it is accounted a fatherly Correction, and is not infamous; the Emperor himſelf ſometimes commands it to be inflicted on Great Perſons, and afterwards ſees them and treats them as uſual.

A very ſmall matter will incur this Correction; as having taken a Trifle, ſaid opprobrious things, given a few Blows with the Fiſt: If theſe things reach the Mandarin's Ears he immediately ſets the Battoon at work: After the Correction is over they are to kneel before the Judge, bow their Bodies three times to the Earth, and thank him for the Care he takes of their Education.

The Inſtrument wherewith he inflicts the Baſtinadoe is a thick Cane, cloven in two, and ſeveral Foot long; the lower part is as broad as one's Hand, and the upper is ſmooth and ſmall that it may more eaſily be managed; it is made of *Bamboo*, which is a Wood that is hard, ſtrong and heavy.

When

When the Mandarin ſits in Judgment he is placed before a Table, upon which is a Caſe full of ſmall Staves about half a Foot long and two Fingers broad, and he is ſurrounded with tall Footmen with Battoons in their Hands; at a certain Sign that he gives, by taking out and throwing down theſe Staves, they ſeize the Criminal, and lay him down with his Face towards the Ground, pull his Breeches over his Heels, and as many ſmall Staves as the Mandarin draws out of the Caſe and throws on the Ground, ſo many Footmen ſucceed each other, every one giving five Blows with a Battoon on the guilty Perſon's bare Skin.

However it is obſervable that four Blows are always reckoned as five, which they call the Grace of the Emperor, who as a Father has Compaſſion on his People, always ſubſtracting ſomething from the Puniſhment. There is another Method of mitigating the Correction, which is to bribe thoſe that apply it, for they have the Art of managing it in ſuch a manner that the Blows ſhall fall very lightly, and the Puniſhment become almoſt inſenſible. A young *Chineſe* beholding his Father condemned to this Puniſhment, and ready to ſuffer, threw himſelf upon him to receive the Blows, which influenced the Judge with ſo much Compaſſion that he pardoned the Father for the ſake of the Son.

It is not only in his Tribunal that a Mandarin has Power to give the Baſtinadoe, 'tis the ſame thing in whatever Place he is, even out of his Diſtrict, for which Reaſon when he goes abroad he has always Officers of Juſtice in his Train who carry the Battoon.

As for one of the vulgar it is ſufficient not to have alighted if he was on horſe-back when the Mandarin paſs'd by, or to have croſs'd the Street in his Preſence, to receive five or ſix Blows by his order: The Performance of it is ſo quick that it is often done be-

fore thoſe who are preſent perceive any thing of the matter. Maſters uſe the ſame Correction to their Scholars, Fathers to their Children, and Noblemen to puniſh their Domeſticks; with this difference, that the Battoon is every way leſs.

Another Puniſhment, leſs painful but more infamous, is the Wooden-Collar, which the *Portugueſe* have called *Cangue*: This *Cangue* is compoſed of two pieces of Wood, hollowed in the middle, to place in the Neck of the Criminal: When he has been condemned by the Mandarin they take theſe two pieces of Wood, lay them on his Shoulders, and join them together in ſuch a manner that there is Room only for the Neck; by this means the Perſon can neither ſee his Feet, nor put his Hand to his Mouth, but is obliged to be fed by ſome other Perſon: He carries Night and Day this diſagreeable Load, which is heavier or lighter according to the Nature of the Fault. Some *Cangues* weigh 200 Pound, and are ſo troubleſome to Criminals that out of Shame, Confuſion, Pain, Want of Nouriſhment and Sleep, they die under them: Some are three Foot ſquare, and five or ſix Inches thick; the common ſort weigh fifty or ſixty Pound.

The Criminals find different ways to mitigate the Puniſhment, ſome walk in Company with their Relations and Friends, who ſupport the four Corners of the *Cangue* that it may not gaul their Shoulders; others reſt it on a Table, or on a Bench; others have a Chair made proper to ſupport the four Corners, and ſo ſit tolerably eaſy: Some lie upon their Bellies, and make uſe of the Hole where their Head is as a Window through which they boldly view all that paſſes in the Street.

When, in the Preſence of the Mandarin, they have joined the two pieces of Wood about the Neck of the Criminal, they paſte on each ſide two long Slips of Paper, about four Fingers broad, on which they fix a Seal,

Seal, that the two Pieces which compoſe the *Cangue* may not be ſeparated without its being perceived. Then they write in large Characters the Crime for which this Puniſhment is inflicted, and the Time that it ought to laſt; for inſtance, if it be a Thief, or ſeditious Perſon, or a diſturber of the Peace of Families, a Gameſter, &c. he muſt wear the *Cangue* for three Months in a particular Place.

The Place where they are expoſed is generally at the Gate of a Temple which is much frequented, or where two Streets croſs, or at the Gate of the City, or in a publick Square, or even at the principal Gate of the Mandarin's Tribunal.

When the Time of Puniſhment is expired the Officers of the Tribunal bring back the Criminal to the Mandarin, who, after having exhorted him to amend his Conduct, frees him from the *Cangue*, and to take his leave of him orders him twenty Strokes of the *Battoon*, for it is the common Cuſtom of the *Chineſe* Juſtices not to inflict any Puniſhment unleſs it be a pecuniary one, which is not preceded and ſucceeded by the Baſtinadoe, inſomuch that it may be ſaid that the *Chineſe* Government ſubſiſts by the Exerciſe of the Battoon.

This Puniſhment is more common for Men than Women, and yet an ancient Miſſionary, who viſited a Mandarin of a City, found a Woman near his Tribunal carrying the *Cangue*; ſhe was a *Bonzeſs*, that is a Woman who lives in a kind of Nunnery, where Entrance is forbid to all Perſons whatever, and there they employ themſelves in worſhipping of Idols and in Labour, and are obliged to live a Life of Chaſtity while they ſtay there.

This *Bonzeſs* being accuſed of having had a Child, the Mandarin upon the Complaint made to him cited her before his Tribunal, and after giving her a ſevere Reprimand, told her, that ſince ſhe could not live continently it was neceſſary for her to quit the Nunnery and marry; however, to puniſh her for tranſ-

greſſing the Rules of her Order, he condemned her to carry the *Cangue*; her Crime was written upon it, to which was added, That if any Perſon would marry her the Mandarin would ſet her at Liberty, and give her an Ounce and a half of Silver to defray the Expence of her Nuptials: This Sum is equal to ſeven Livres and ten Soûs *French* Mony; fifty Soûs were to hire a Chair and to pay the Muſicians, and the five remaining Livres were deſigned to bear the Expence of the Feaſt to which the Neighbours were to be invited on the Nuptial-day; ſhe was not very long without meeting with a Husband, who demanded her of the Mandarin, and ſhe was accordingly granted.

Beſides the Puniſhment of the *Cangue* there are ſtill others which are inflicted for ſlight Faults. The Miſſionary aforeſaid, entring into the ſecond Court of the ſame Tribunal, found young People upon their Knees; ſome bore on their Heads a Stone weighing ſeven or eight Pound, others held a Book in their Hand, and ſeemed to read diligently.

Among theſe was a young married Man about thirty Years old, who loved Gaming to exceſs; he had loſt one part of the Mony which his Father had furniſhed him with to carry on his Buſineſs; Exhortations, Reprimands, Threatnings, proved ineffectual to root out this Paſſion, ſo that his Father, being ſtill deſirous to cure him of this Diſeaſe, conducted him to the Mandarin's Tribunal. The Mandarin, who was a Man of Honour and Probity, hearing the Father's Complaint cauſed the young Man to draw near, and after a ſevere Reprimand, and proper Advice, he was going to have him Baſtinado'd, when his Mother entred all of a ſudden, and throwing her ſelf at the Mandarin's Feet, with Tears in her Eyes beſought him to pardon her Son.

The Mandarin granted her Petition, and ordered a Book to be brought compoſed by the Emperor for the

the Inſtruction of the Empire, and opening it choſe the Article which related to filial Obedience. *You promiſe me*, ſaid he to the young Man, *to renounce Play, and to liſten to your Father's Directions; I therefore pardon you this time; but go and kneel in the Gallery on the ſide of the Hall of Audience, and learn by Heart this Article of filial Obedience; you ſhall not depart from the Tribunal till you repeat it, and promiſe to obſerve it the Remainder of your Life.* This Order was exactly put in Execution, the young Man remained three Days in the Gallery, learn'd the Article and was diſmiſſed.

There are ſome Crimes for which the Criminals are mark'd on the Cheek, and the Mark which is impreſſed is a *Chineſe* Character, ſignifying their Crime: There are others for which they are condemned to Baniſhment, or to draw the Royal Barks; this Servitude laſts no longer than three Years. As for Baniſhment it is often perpetual, eſpecially if *Tartary* is the Place of Exile, but before they depart they are ſure to be baſtinado'd, and the Number of Blows is proportionable to their Crime.

There are three different ways of puniſhing with Death; the firſt is the mildeſt, which is Strangling, and this Puniſhment is inflicted for Crimes that barely deſerve Death: It is thus, that a Man is puniſhed who kills his Adverſary in a Duel.

The ſecond is Beheading, and this Puniſhment they inflict for Crimes which have greater Enormity, ſuch as Aſſaſſination: This Death is looked upon as the moſt ſhameful, becauſe the Head, which is the principal Part of a Man, is ſeparated from the Body, and when they die they do not preſerve the Body as intire as they received it from their Parents.

In ſome Places they ſtrangle, with a kind of Bow, the String of which is put round the Criminal's Neck, and then by drawing it they ſtrangle him; in other Places they put a Cord of ſeven or eight Foot long round the Criminal's Neck with a running Knot,

two Servants belonging to the Tribunal draw it hard at each End, and then looſe it in a Moment after; then they draw it as before, and the ſecond time they are ſure to kill the Criminal.

Perſons above the common Rank are always carried to the Place of Puniſhment in Chairs or covered Carts: When the Criminal is to be condemned, the Mandarin orders the Priſoner to be brought into the Tribunal, where commonly there is prepared a ſhort Repaſt, at leaſt before Sentence is given they never fail to give him Wine, after which the Sentence is read.

The Criminal, who is condemned, ſometimes greatly exclaims againſt thoſe who condemned him; when this happens afterwards the Mandarin hears patiently theſe Invectives againſt him, but they put a Gag in his Mouth, and conduct him to Execution. Some of thoſe who go on Foot ſing all the Way, and drink freely of the Wine which their Friends preſent, who wait to meet them to ſhew this laſt Mark of their Friendſhip.

There is another kind of Puniſhment which favours of Cruelty, and wherewith Rebels and Traytors are uſually puniſhed, this they call cutting in 10000 Pieces. The Executioner faſtens the Criminal to a Poſt, and fleas the Skin off his Head, and pulling it over his Eyes, mangles him afterwards in all Parts of his Body, which he cuts in Pieces, and when he is weary with this barbarous Exerciſe he delivers him to the Cruelty of the Populace and Spectators.

This has often been practiſed under the Reign of ſome Emperors, but they have been looked upon as barbarous; for according to the Laws this third Puniſhment conſiſts in cutting the Body of the Criminal in ſeveral Pieces, opening his Belly, and throwing the Body into the River.

Unleſs in ſome extraordinary Caſes, which are mentioned in the Body of the *Chineſe* Laws, or for which the

the Emperor permits immediate Execution upon the Spot, no Mandarin or ſuperior Tribunal can pronounce definitively the Sentence of Death. The Judgments of all Crimes, worthy of Death, are to be examined, decided, and ſubſcribed by the Emperor. The Mandarins ſend to Court an Account of their Trials and their Deciſion, mentioning the particular Law on which their Sentence is founded; for inſtance, ſuch a one is guilty of a Crime, and the Law declares that thoſe who are convicted of it ſhall be ſtrangled, for which Reaſon I have condemned him to be ſtrangled.

Theſe Informations being come to Court the Superior Tribunal of criminal Affairs examines the Fact, the Circumſtances and the Deciſion: If the Fact is not clearly proved, or the Tribunal has need of freſh Information, it preſents a Memorial to the Emperor containing the Proof of the Crime, and the Sentence of the inferior Mandarin, and it adds, To give a juſt Judgment it ſeems neceſſary that we ſhould be informed of ſuch a Circumſtance, therefore we think it requiſite to refer the Matter to ſuch a Mandarin, that he may clear up the Difficulty that lies in our Way.

The Emperor gives what Order he pleaſes, but his Clemency always inclines him to do what is deſired, that a Man's Life may not be taken away for a ſlight Cauſe, and without ſufficient Proof. When the Superior Tribunal has received the Informations that it required, it preſents a ſecond time the Deliberation to the Emperor.

Then the Emperor either confirms the Sentence or diminiſhes the Rigour of the Puniſhment; ſometimes he ſends back the Memorial, writing theſe Words with his own Hand, *Let the Tribunal deliberate farther upon this Matter, and make their Report to me.* Every part of the Judicature is extreamly ſcrupulous when a Man's Life is concerned.

The

The preſent Emperór gave Orders in 1725, that henceforward none ſhall be puniſhed with Death before his Proceſs is preſented to him three times. Agreeable to this Order the Criminal-Tribunal obſerves the following Method: Sometime before the appointed Day they tranſcribe in a Book all the Informations that, during the courſe of the Year, have been ſent from the inferior Mandarins, to which they join the Sentence given by each Mandarin, and that of the Tribunal of the Court.

This Tribunal afterwards aſſembles to read, review, correct, add, or retrench every thing that is thought neceſſary; afterwards two fair Copies are wrote out, one of which is preſented to the Emperor for his private Reading and Examination, the other is to be read in the Preſence of all the principal Officers of the ſupreme Courts, that it may be amended according to their Advice.

Thus in *China* the vileſt Wretch has a Privilege, which in *Europe* is granted to none but Perſons of Diſtinction, that is the Right of being judged and condemned by all the Houſes of Parliament aſſembled in a Body.

The ſecond Copy, having been examined and corrected, they preſent it to the Emperor; then they write it over again ninety-ſix times in the *Tartarian* Language, and ninety-ſeven in the *Chineſe:* All theſe Copies are put into the Emperor's Hands, who gives them to be examined by his moſt skilful Officers, as well *Tartars* as *Chineſe*, who are at *Peking*.

When the Crime is very enormous the Emperor at the ſigning of the Criminal's Death adds, *As ſoon as this Order ſhall be received let him be executed without delay.* As for capital Crimes, which are not very common, the Emperor writes this Sentence underneath, *Let the Criminal be kept in Priſon till Autumn, and then be executed.* There is an appointed Day

Day in Autumn to punish condemned Criminals with Death.

The ordinary Torture, customary in *China*, to oblige Criminals to make a Confession is very sharp and painful, 'tis inflicted on the Feet and Hands; for the Feet they make use of an Instrument which consists of three cross pieces of Wood, of which that in the middle is fixed, and the two others move and turn about; they put the Feet of the Criminal in this Machine, and squeeze them so violently that they make the Ankle-bone quite flat. When they inflict it on the Hands it is with Pieces of Wood which they place between the Fingers of the Criminal, and tie them very hard with Cords, and leave them for some time in this Torment.

The *Chinese* have Remedies to diminish, and even to destroy the Sense of Pain, and after the Torture they have others to make use of to heal the Criminal, who recovers by this means in a few Days the former use of his Limbs.

From the usual Torture they go to the extraordinary, which is inflicted for great Crimes, and especially for High Treason, that they may discover the Accomplices when the Crime is plain. It consists in making slight Cuts upon the Criminal's Body, and to raise up the Skin with a sort of Fillets.

These are all the kinds of Punishment which the *Chinese* Laws inflict on criminal Persons: There are, as I said before, some Emperors who have inflicted those of a more barbarous kind, but they have been detested by the Nation, and looked upon as Tyrants for it: Such was the Emperor *Tcheou*, whose horrible Cruelties are mentioned in the Annals of the Empire.

This Prince, at the instigation of *Ta kia*, one of his Concubines, on whom he doated extremely, invented a new kind of Punishment called *Pao lo*: It was a Column of Brass twenty Cubits high and eight broad, hollow

hollow in the middle like *Phalaris*'s Bull, and open in three places to let in the Fire: To this they faſtned the Criminals, and made them embrace it with their Arms and Legs, then they lighted a great Fire in the Inſide, and roaſted them in that manner till they were reduced to Aſhes in the Preſence of that ſhameleſs Woman, who ſeemed greatly pleaſed with ſo dreadful a Spectacle.

Of the Plenty which reigns in China.

ONE may ſay, without fear of affirming too much, that *China* is one of the moſt fruitful Countries in the World, as well as the largeſt and moſt beautiful; one of theſe Provinces alone might make a conſiderable Kingdom, and flatter the Ambition of no mean Prince. There is ſcarce any thing in other Countries that is not to be found in *China*, and there are a great Number of things there which are not to be found elſewhere.

This Plenty may be attributed as well to the Depth of the Soil as to the painful Induſtry of this People, and the great Number of Lakes, Brooks, Rivers and Canals wherewith the Country is watered. There are few Cities in the Southern Provinces, nor even Towns that you may not go to in a Boat, becauſe there are Rivers and Canals in all Places. Rice is ſown twice a Year, and is much better than that which grows in *Europe*: The Land produces other ſorts of Grain, ſuch as Wheat, Barley, ſeveral kinds of Millet, Beans, Peaſe always green, black and yellow Peaſe which they make uſe of inſtead of Oats to feed their Horſes: But in the Southern Parts Rice is the principal Grain, and their common Food, as Wheat is in the Northern,

Of

Of all the Animals that are uſually eaten in *Europe* Hogs-Fleſh is eſteem'd, by the *Chineſe*, as the moſt delicious; they prefer it to all the reſt, and make it as it were the Baſis of their Feaſts; there are few Houſes where Hogs are not kept, for they eat 'em all the Year round; it muſt be owned that they have a finer Taſte than in *Europe*, and there is no better Eating in the World than a *Chineſe* Ham.

The Fleſh of Wild-Horſes is in great Eſteem; and beſides Hares, Rabbets, Wild-Fowl, and other Animals that we have in plenty, Stags-Pizzles, Birds-Neſts, Bears-Claws, and the Feet of diverſe Wild-Beaſts, which are brought ready ſalted from *Siam*, *Camboia*, and *Tartary*, are accounted great Delicacies among People of Diſtinction.

The vulgar are very fond of Horſe and Dogs-Fleſh, altho' theſe Animals die with Age or Sickneſs; they even make no Difficulty of eating Cats, Mice, Rats, and ſuch like Animals, which are ſold in the Streets. It is a very good Diverſion to ſee the Butchers, when they are carrying Dogs-Fleſh to any Place, or when they are leading five or ſix Dogs to the Slaughter-Houſe; for all the Dogs in the Street, drawn together by the Cries of thoſe going to be killed, or the Smell of thoſe already dead, fall upon the Butchers, who are oblig'd to go always arm'd with a long Staff or great Whip to defend themſelves from their Attack, as alſo to keep their Doors cloſe ſhut that they may exerciſe their Trade in Safety.

Beſides the Domeſtick Birds, they have on the Rivers and Lakes great Plenty of Water-Fowl, and principally Wild-Ducks: The Manner in which they are taken deſerves to be mention'd; they put on their Heads the Shells of large Calibaſhes or Gourds, wherein they make Holes to ſee and breathe through, then they go naked into the Water, or ſwim deep with their Bodies that nothing may appear above the Water but the Calibaſh; the Ducks, being accuſtomed

cuſtomed to ſee Calibaſhes floating approach them without Fear, at which time the Duck-hunter, taking them by the Feet, pulls them into the Water to prevent their Noiſe, wrings their Neck, and ties them to his Girdle, and purſues his Exerciſe till he has got a great Number.

There is great plenty of Game of all ſorts, inſomuch that one ſees at *Peking* in the depth of Winter, in ſeveral Places, great heaps of ſeveral ſorts of Animals hardened by the Froſt, and free from all Corruption: There are a prodigious number of Bucks, Does, Wild-Boars, Goats, Elks, Hares, Rabbets, Squirrels, Cats, Field-Rats, Geeſe, Ducks, Woodcocks, Partridges, Pheaſants, Quails, and ſeveral other Creatures that are not to be met with in *Europe*, and are ſold exceeding cheap.

The Rivers, Lakes, Pools and Canals are full of all ſorts of Fiſh; nay even in the Ditches which are made to drain the Land, or water the Rice, there is great Plenty; there are alſo Boats full of Water mixt with the Spawn of Fiſh, as we have already mentioned, which go to all Parts of *China*; they purchaſe this Water to ſtock the Ditches; the young Fry being yet ſmall, and almoſt imperceptible, are fed with Lentils that grow in the Marſhes, or Yolks of Eggs, much in the ſame manner as domeſtick Animals are nouriſh'd in *Europe*; the large Fiſh are preſerved ſweet by the Froſt, wherewith they fill great Boats, and carry them as far as *Peking*.

There are no ſorts of Fiſh in *Europe* which are not to be met with in *China*, for there are Lampreys, Carp, Soals, Salmons, Trouts, Shad, Sturgeons, *&c.* and alſo a great many others of an excellent Taſte, quite unknown to us; it is not even poſſible to give an account of all the different Kinds, I ſhall therefore only mention a few by way of Specimen.

One

One of thoſe in greateſt eſteem, and which weighs about forty Pound, is called *Tcho kia yu*, that is to ſay the *Armour-Fiſh*; it is ſo named becauſe it is caſed with very hard ſharp Scales, placed in right Lines one over another, like Tiles on the Roof of an Houſe; it is an admirable Fiſh, exceeding white within, and for Taſte is not much unlike Veal.

In calm Weather they catch another ſort of a delicate Fiſh, called by the Natives the *Meal-Fiſh* on account of its extraordinary Whiteneſs, and becauſe the black Pupils of its Eyes are ſurrounded with two Circles reſembling bright Silver; they are to be found in the Sea near the Province of *Cang nan*, and in ſuch prodigious Shoals that with one Draught of the Net there is commonly caught four hundred Weight of them.

One of the beſt Fiſhes in all *China* is that which is caught in the fourth and fifth Moon; it is like a Sea-Bream, and weighs five or ſix Pound; it is commonly ſold for little more than a Farthing a Pound, and for as much more twenty Leagues up the Country where it is carried.

When this ſort of Fiſhing is ended there come from the Coaſts of *Tche kiang* large Barks, loaded with another kind of freſh Fiſh reſembling Cod; it is ſcarcely credible what a Conſumption there is of them in the proper Seaſon from the Coaſts of *Fo kien* to *Chan tong*, beſides the prodigious Quantity that is ſalted in the Country where they are caught.

They are ſold at a very low Price, tho' the Merchants are at a conſiderable Expence in tranſporting them, for they muſt firſt get leave of the Mandarin to trade, then they muſt hire a Bark, buy the Fiſh as ſoon as it is caught, and place them in the Hold on Layers of Salt, in the ſame manner as they pack up Herrings at *Dieppe*; by this means, notwithſtanding the extraordinary Heats, the Fiſh is tranſported into the moſt diſtant Provinces. It is no hard matter to judge

judge how plentiful this Fiſhing muſt be, ſince they are ſold ſo cheap notwithſtanding the Charge that the Merchant is at. Beſides this kind of Cod-fiſh, of which we have been ſpeaking, from the ſixth to the ninth Moon there is brought a ſurpriſing Quantity of other Salt-fiſh from the Sea-coaſt: In the Province of *Kiang nan* one meets with very large Fiſh brought from the Sea, or the *Yellow River*, which throw themſelves upon large Meadows quite under Water, but manag'd with ſo ingenious a Contrivance that the Water runs off as ſoon as they are entred, ſo that the Fiſh being left on dry Land are taken without Difficulty; then they ſalt them and ſell them to the Merchants, who load their Barks at a cheap rate.

In the great River *Yang tſe kiang*, overagainſt the City *Kieou kang*, where it is above a League and a half broad, they catch all ſorts of excellent Fiſh, and among others one called *Hoang yu*, that is the *Yellow Fiſh*; it is of an extraordinary Bigneſs, and of an exquiſite Taſte, and ſome of them weigh eight hundred Pound; there are no Fiſh in the World that eat more firm than theſe; they are not caught but at certain Seaſons, that is when they come from the Lake *Tong ting hou* into this River.

This Lake is the greateſt in all *China*, which is an extraordinary thing, for there is ſcarce a Province where there is not a Lake of prodigious Extent: This in particular is formed by the Confluence of four Rivers as great as the *Loire*, which come from the Province of *Kiang ſi*; it is thirty Leagues in Circumference.

We have already ſpoken, in the general View of this Empire, of a very extraordinary Fiſh called the *Golden Fiſh*, which the great Men keep in their Courts or Gardens as an Ornament to their Palaces. *P. Le Comte*, who gave this Deſcription, adds to what we have ſaid ſome Particulars which we ought not to omit. "Theſe

" Theſe Fiſh (ſays the Father) are commonly the " length of one's Finger, and proportionably thick; " the Male is of a beautiful Red from the Head half " way down the Body, and the remaining Part ſeems " to be gilded, but in ſuch a manner that our beſt " Performances of that ſort are much inferior to it. " The Female is white, and has the Tail and ſome " part of the Body perfectly like Silver; the Tail of " each is not ſmooth and flat, like that of other " Fiſh, but makes a kind of a Tuft thick as well " as long, and adds new Beauty to this little Crea- " ture, whoſe Body is otherwiſe well-proportion'd.

" Thoſe who feed them ought to take great care, " becauſe they are exceeding delicate, and ſenſible of " the leaſt Injury from the Weather; they are put in " a deep large Baſon, at the bottom of which they " are wont to turn an earthen Pan upſide down, with " Holes in it, that in the Heat of the Day they may " have a Shelter from the Sun; they alſo throw " upon the Surface of the Water a certain kind of " Herb, which keeps it always green and cool; this " Water is changed three or four times a Week, but " in ſuch a manner that the freſh enters in while the " old is going out: If they are oblig'd to tranſport " the Fiſh from one Veſſel to another, they take great " care not to touch them with their Hand, for thoſe " which are touched die ſoon after, or are in a lan- " guiſhing Condition, therefore they make uſe of a " ſmall Net, faſten'd to a round piece of Wood, hol- " low'd in the middle like a Circle, with which they " gently liſt them up, and the Threads are ſo cloſe " together that it does not let the Water quite out " before they are put into freſh: A great Noiſe, like " that of Guns or Thunder, or a ſtrong Smell, or a " violent Motion, is very prejudicial, and ſometimes " kills them; for I have often obſerv'd upon the Sea, " when we had ſome of them with us, that this was " the caſe every time a great Gun was fired; beſides,

" they live upon almoſt nothing; the imperceptible " Worms that are bred in the Water, or other things " of the like nature, are ſufficient to keep them a- " live; and yet they caſt now and then ſmall bits " of Paſte into the Baſons, but there is nothing better " than Wafers, which, being ſoaked, make a kind " of Soop that they are extremely fond of, and " which is, in reality, very proper for ſuch delicate " Creatures.

" In hot Countries they multiply very much, pro- " vided they are careful to take away the Spawn that " ſwims upon the Surface of the Water, which otherwiſe " they would devour intirely; they place the Spawn in " a particular Veſſel expoſed to the Sun, and keep it " there till the Heat hatches the young Fry; they " are at firſt quite black, but change by degrees to red " or white, with Gold or Silver, according to the " different Kind; the Gold and Silver begin to ap- " pear at the end of the Tail, and extend by little " and little towards the middle of their Bodies, ac- " cording to their particular Diſpoſition."

The farther Knowledge that I have gain'd from the *Chineſe* who deal in theſe ſmall Fiſh, and get their Livelihood by breeding and ſelling them, hath given me occaſion to make theſe following Obſervations.

1. Tho' they are commonly no longer than one's Finger, there are ſome grow to be as long and as thick as Herrings.

2. It is not the red or white Colour that diſtinguiſhes the Male from the Female; the Females are diſtinguiſhed by little white Spots about their Gills, and little Fins that are near them; and the Males are known by having theſe Places bright and ſhining.

3. Tho' they commonly have the Tail in the ſhape of a Tuſt, yet many have them like thoſe of other Fiſh.

4. Be-

4. Beſides the ſmall Balls of Paſte which they are fed with they give them the Yolk of a boil'd Egg, lean Pork dried in the Sun, and reduced to very fine Powder; they ſometimes put Snails into the Veſſel where they are kept, becauſe their Slime ſticks to the ſides of the Veſſel, and is an excellent Ragout for theſe little Creatures, who drive away each other from it that they may ſuck it themſelves; there are alſo little red Worms found in the Water of ſome Reſervoirs, which they are very greedy of.

5. It is ſeldom that they multiply when they are ſhut up in theſe Veſſels, becauſe their Limits are ſo ſmall; for if you would have them breed you muſt put them in Reſervoirs, where the Water is freſh and deep in ſome places.

6. When the Water is drawn out of the Well to fill the Veſſel where the Fiſh are put, it is neceſſary to let it ſettle four or five Hours, otherwiſe it would be too raw and unwholſome.

7. If you perceive that the Fiſh are ſpawning, which happens about the Beginning of *May*, you ſhould ſcatter Graſs upon the Surface of the Water that the Spawn may adhere thereto, and when you perceive that the Spawning is over, that is when the Males ceaſe to follow the Females, the Fiſh muſt be taken out of the Veſſel and put into another, that the Veſſel that has the Spawn may be expoſed in the Sun for three or four Days, and the Water muſt be changed in about forty or fifty, becauſe the ſmall Fry begin then to appear diſtinctly.

Theſe Obſervations will not be uſeleſs whenever there is an Attempt to bring the *Golden Fiſh* into *Europe*, as the *Hollanders* have already done into *Batavia*.

Beſides the Nets that are uſed by the *Chineſe* to take any quantity of Fiſh, and the Line that they make uſe of in private Places, they have another kind of Fiſhing which is ſingular enough, and very

diverting; in ſeveral Provinces they bring up a certain Bird which is like a Raven, but the Neck and Beak are much longer, and the Beak in particular is ſharp and crooked; it is a kind of Cormorant, which they teach to fiſh much in the ſame manner as they bring up Dogs to hunt Hares.

In the Morning, when the Sun riſes, one may ſee on the Rivers a conſiderable number of Boats, and ſeveral of theſe Birds ſitting on the Sides; the Fiſhermen turn their Boats about upon the River, and at the Signal which they give, by ſtriking one of their Oars on the Water, the Cormorants fly into the River, plunge over Head, and diving to the very bottom ſeize the Fiſh by the middle, then coming up again they carry the Fiſh to the Bark, where the Fiſherman receiving it takes the Bird, and holding her Legs uppermoſt makes her diſgorge the ſmall Fiſh which ſhe had ſwallowed by paſſing his Hand along her Neck, on which there is a Ring at the lower Part which hinders them from going directly into the Crop: When the Fiſhing is quite over they take away the Ring and let them feed; and when a particular Fiſh is too large for one they aſſiſt each other, one takes the Tail, and another the Head, and bring it to the Boat to their Maſter.

There is another Manner of taking Fiſh which is very plain and eaſy, and gives them little Trouble; they make uſe of long narrow Boats, and nail on the ſide, from one End to the other, a Plank two Foot broad cover'd with white ſhining Japan; this Plank, by a gentle Inclination, reaching to the top of the Water, is uſed in the Night-time by turning it towards the Moon, with intent that the Reflexion of the Moon ſhould increaſe the Splendor; the Fiſh which are ſporting eaſily miſtake the Colour of the japan'd Plank for that of the Water, and leaping here and there fall either on the Plank, or into the Boat.

There

There are ſome Places where the Soldiers ſhoot the Fiſh with Bows and Arrows very dexterouſly: The Arrow is faſtened to the Bow with a Pack-thread that it may not be loſt, and to draw the Fiſh when it is ſhot: In other Places there is ſuch a great quantity in the Mud that Men, ſtanding up to the Girdle in the Water, ſtrike them with a Fiſgig and draw them out.

If the Rivers and Lakes are fruitful in Fiſh, the Land is not leſs ſo in the Multitude and Variety of Fruits it bears: Here are Pears, Apples, Peaches, Apricots, Quinces, Figs, Grapes, eſpecially a kind of excellent Muſcadine-Grape; as alſo Nuts, Plums, Cherries, Cheſnuts, Pomegranates, and almoſt all other Fruits that we meet with in *Europe*, without mentioning ſeveral others that are not to be found with us at all.

However it muſt be owned that all theſe Fruits, except the Muſcadine-Grapes and Pomegranates, are not to compare with ours, becauſe the *Chineſe* are not ſo skilful as the *Europeans* in cultivating the Trees, and improving the Flavour of the Fruit: They have too much need of their Land for Rice and Wheat, and yet their Peaches are naturally as good as ours, and they have one Kind that is better: In ſome Places they are unwholſome, and muſt be eaten ſparingly, becauſe they bring on a Dyſentery which is very dangerous in *China*. Their Apricots would not be bad if they would give them time to ripen.

It is from *China* that our Oranges were brought, but we have but one Kind, and they have ſeveral which are excellent, eſpecially one ſort which is in great eſteem; they are ſmall, and the Rind is thin, ſmooth, and very ſoft: There is another ſort that comes from the Province of *Fo kien* that have an admirable Taſte; they are large, and the Rind is of a beautiful Red: The *Europeans* commonly ſay that a Diſh of theſe Oranges would become the chief Tables in *Europe*: Thoſe that they have at *Canton*

are larger, more yellow, agreeable to the Taſte, and very wholſome; they give them to ſick Perſons, after they have been roaſted in hot Embers, cut in two and filled with Sugar, which is carefully mix'd with it; they look on the Juice as a great Pectoral: Others have a ſharp Taſte, which *Europeans* make uſe of for Sauce to their Meat.

Limons and Citrons are very common, and in ſome Southern Provinces they are very large, but thoſe they do not eat; they are only made uſe of for Ornaments in the Houſes, for tho' they put ſeven or eight in a China-diſh it is only to pleaſe the Sight and Smell; however they are extraordinary good when candyed.

Another ſort of Limon, not much larger than a Walnut, is round, green, and ſharp, and likewiſe much eſteemed, and is thought very good in *Ragous*; the Tree that bears them is ſometimes put in Pots, and ſerves to adorn the outward Courts as well as the Halls.

Beſides Melons, which are like the *European*, they have two other different Kinds, one is very ſmall, yellow on the outſide, and has a ſweet Taſte, and may be eaten Rind and all in the ſame manner as we ſometimes eat Apples.

The other Kind is the Water-Melon, which is very large, the Pulp is white, and ſometimes red, and they are full of a ſweet cooling Juice that quenches Thirſt, and is not unwholſome even in the hotteſt Weather: To theſe may be added another ſort ſtill better, which comes from a Place in *Tartary*, called *Hami*, at a great Diſtance from *Peking*. Theſe Melons have this particular Quality, that they keep extremely well five or ſix Months together: They make a great Proviſion of theſe every Year for the Emperor.

To all theſe Fruits that we are acquainted with we may add thoſe that are known only in our Accounts, and ſeem to have been tranſported from *China* into

the

the neighbouring Iſlands, where they are found in very great plenty: I mean the *Ananas*, the *Guavaes*, the *Bananas*, the *Cocoas*, &c. but beſides all theſe kinds of Fruit, that it has in common with other Countries, they have ſeveral others of a particular Kind, and of a very good Taſte, which are not found elſewhere: Such are the *Tſe tſe*, the *Li tchi*, the *Long yuen*, which I have already deſcribed.

The Land is ſo much taken up with Rice that there is ſcarce a Tree to be ſeen; but the Mountains, eſpecially thoſe of *Chen ſi*, *Ho nan*, *Quang tong*, and *Fo kien*, are covered with Foreſts, wherein are Trees of all kinds large and ſtrait, and fit for all ſorts of publick Buildings, eſpecially for Ships.

There are Pines, Aſhes, Elms, Oaks, Palm-trees, Cedars, and ſeveral others ſcarce known in *Europe*: The other Mountains are famous for their Mines, which contain all ſorts of Metals, for their medicinal Fountains, Simples, and Minerals: There are Mines of Gold, Silver, Iron, Copper, Tin, White-Copper, Quick-ſilver, Lapis-Lazuli, Cinnabar, Vitriol, Alum, Jaſper-Stones, Rubies, Mineral-Cryſtal, Load-Stones, Porphiry, and Quarries of different kinds of Marble.

Beſides this they find in the Mountains, eſpecially in the Northern Provinces, great Quantities of Coal, which is much uſed: The Fires that are made with it are difficult to light, but when they are once lighted they laſt a long time: It yields a very bad Smell, and would ſuffocate thoſe that ſleep near it, if a Veſſel of Water were not kept cloſe by, which draws the Smoke to it in ſuch a manner that the Water in a ſhort time is as diſagreeable as the Smoke it ſelf.

The Cooks belonging to the Mandarins and other Great Men commonly make uſe of it as well as Mechanicks, ſuch as Smiths, Victuallers, Dyers, Sawyers, &c. It is alſo much uſed for Wind-Furnaces, wherein they melt Copper. Theſe Coal-Pits are likewiſe found in the high Mountains near *Peking*; one

would think that they are inexhauſtible, for tho' this great City and the whole Province make uſe of it they never want, nor is there any Family, how poor ſoever, whoſe Stove is not heated by this ſort of Coal, which preſerves Fire a great deal longer than Charcoal.

Their Kitchen-Gardens are well furniſhed with Herbs, Roots, and Pulſe of all ſorts: Beſides the kinds that we have, they have others that we know nothing of that are more valuable than ours, which they cultivate very carefully, and this together with Rice is the chief Food of the common People; there are an infinite number of Waggons and Beaſts of Burden, which come to *Peking* every Morning to bring Herbs and Pulſe.

As it would be difficult to tranſport Salt from the Sea-Coaſts into the Weſtern Parts that join to *Tartary*, Providence has wonderfully provided for their Neceſſity: Beſides the Salt-Pits that are met with in certain Provinces, there are other Places that have Spots of grey Earth ſcattered up and down, from whence they get a prodigious quantity of Salt.

The manner of getting this Salt is very remarkable: They level the Surface of this Earth as ſmooth as Glaſs, and make it a little ſloping that the Water may not lie on it; when the Sun has dried it very well, and it appears white from Particles of Salt which are mixed with it, they raiſe it up in little Heaps, then take it and ſpread it upon large Tables that lean a little on one ſide, and that have Ledges about four or five Fingers high; then they pour ſoft Water upon it, which ſoaking in extracts the Salt, and runs into an earthen Veſſel by means of a Channel made on purpoſe: This Earth, thus drained, does not become uſeleſs, but is laid aſide, and after a few Days, when it is quite dry, they reduce it to Powder, and lay it in the ſame Place from whence it was taken, where after it has lain ſeven or eight Days it is mixed again with Particles of Salt, which are again extracted

tracted from it in the same manner that I have explained.

While the Men are working in this manner in the Fields the Women and Children are employed, in Huts built in the same Place, in boiling the Salt-Water: They fill large deep Iron Basons, which they place over an Earthen Stove, with Holes made in it in such a manner that the Fire heats all the Basons alike.

When the Salt-Water has boiled some time it grows thick, and changes by little and little into a very white Salt, which they stir incessantly with a large Iron Spatula till it is quite dry. A whole Forest would hardly be sufficient to maintain the Fire necessary for the Salt which is made all the Year about, but as there are no Trees, generally speaking, in these Places, Providence supplies them with large Quantities of Reeds, which grow in the Neighbourhood of these Salt Spots.

To say the truth the *Chinese* Land produces no sort of Spice except a kind of Pepper, which is very different from that of the *East-Indies*; but the *Chinese* meet with it in Countries so near their own that they procure it with ease, and have it in as great plenty as if it grew within the Bounds of the Empire.

Tho' every thing necessary to Life is found in all Parts of the Empire, yet each Province has a greater Abundance of some particular things, as appears from the Description that I have given of them in the Geographical Part of this Work.

Tartary, tho' full of Forests and Sand, is not entirely barren, it furnishes the fine Skins of Sables, Foxes, and Tigers, whose Furs are so valuable, plenty of Roots and Simples greatly used in Physick, and a vast number of Horses fit for the Army, and Herds of Beasts in great abundance, which serve to maintain the Northern Part of *China*.

Not-

Notwithſtanding this plenty it is however true, tho' a kind of a Paradox, that the moſt rich and flouriſhing Empire in the World is in a ſenſe poor enough; the Land, tho' ſo extenſive and fruitful as it is, hardly ſuffices to maintain its Inhabitants; one may venture to ſay that they have need of a Country as large again to make them live at their eaſe. In the City of *Canton* alone, where ſo many *Europeans* flock every Year, there is more than a Million of Souls; and in a large Town, not above three or four Leagues diſtant, there are more People than at *Canton* itſelf.

Extreme Miſery prevails upon them to do very dreadful things, ſo that if one looks upon matters at *Canton* a little cloſer one is not ſo much ſurprized that Parents expoſe ſeveral of their Children, that they ſell their Daughters for Slaves, and that Intereſt alone animates ſo immenſe a People; it is rather to be wondered at that nothing more fatal happens, and that in a time of Scarcity, when they perceive themſelves ready to periſh with Hunger, they ſhould not have recourſe to violent Methods, of which we have ſo many Examples in the *European* Hiſtories.

Tho' I have ſpoken already of the Animals and Trees which are found in *China*, there are ſome more extraordinary, of which I ſhall give a particular Deſcription.

One of the moſt ſingular among the Trees, and which is not met with elſewhere, is the Tallow-tree, called by the *Chineſe*, *Ou kieou mou*; it is very common in the Provinces of *Tche kiang*, *Kiang nan*, and *Kiang ſi*: *P. Martini* has given a juſt Notion of it in his Deſcription of the City of *Kin hoa*, in the Province of *Tche kiang*: This Tree, which the Father compares to our Pear-trees, has alſo ſomething in it very like the Aſpin and Birch-tree, at leaſt with reſpect to the Leaves and long Stalk; the greateſt part,

part, as to the Trunk and Branches, are about the Bigneſs and Shape of our Cherry-trees, and ſome of them as tall as our large Pear-trees.

The Bark is of a whitiſh-grey, a little ſmooth to the Touch; the ſlender Branches are long, flexible, and furniſhed with Leaves only from the middle to the end, where they grow in a Tuft, but are more ſmall and often turned up, and hollow like a *Gondola*; they are of a dark Green, ſmooth on the Top, and whitiſh underneath, very thin, dry, moderately large, and in form of a Lozenge with the Angles on each ſide rounded off, and the end lengthen'd into a point; they are joined to the Branches by long, dry, ſlender Stalks; the Ribs of the Leaf, as well as its Fibres, are round, dry, and ſlender; the Leaves in the latter Seaſon, that is towards *November* and *December*, become red before they fall off, as it happens to the Leaves of the Vine and Pear-tree.

The Fruit grows at the extremity of the Branches in Bunches, to which they are joined by ſhort woody Stalks, that ſeem to be a Continuation of the Branch itſelf: This Fruit is incloſed in a Husk that is hard, woody, brown, ſmooth, and of a triangular Figure, whoſe Angles are rounded off much in the ſame manner as the ſmall Fruit, or red Berries of the Privy-tree, commonly called Prieſt-Cap.

Theſe Capſulaes or Husks generally incloſe three ſmall Kernels, every one about the Bigneſs of a Pea, round on all ſides but where they touch, where they are a little flat; every one of theſe Kernels is covered with a thin Covering of white Tallow, which is pretty hard; the Stalk divides it ſelf into three other ſmaller, which are nothing but Filaments, and penetrate thro' the middle of the Fruit between theſe three Kernels, in ſuch a manner that the Extremities of the Filaments are inſerted at the upper end of each of the Kernels.

When

When the Husk, which is compoſed of ſix ſmall hollow oval Leaves, begins to open, and to fall off of it ſelf by little and little, the Fruit appears from under its Covering, which is very agreeable to the Sight, eſpecially in Winter-time, for then theſe Trees appear all covered with ſmall white Bunches, that one would take at a diſtance for ſo many Noſegays: The Tallow that covers the Fruit being broke off in one's Hand eaſily melts, and yields a greaſy Smell like that of common Tallow.

Before the Fruit is quite ripe it is nearly round, which is probably the Reaſon that *P. Martini* aſſerted it was round; at leaſt this Father, not having an opportunity of examining more than a few that were not perfect in their kind, thought this to be their natural Figure, for in reality there are ſome that are defective, which have but one or two Nuts or Berries, and have not the natural Figure that they ought to have.

The Nut has a pretty hard Shell, containing a kind of ſmall Kernel about the bigneſs of a large Hemp-Seed, which is very oily, and wrapt in a brown Skin; the *Chineſe* make an Oil of it to burn in Lamps, in the ſame manner that they make Candles of the Tallow with which the Nuts are covered.

The Candles that they make of them are like the Segment of a Cone, which they begin to burn at the Baſe, and whoſe Wick is a little hollow Reed, or a little Stick, round which they wrap Cotton-Thread, or the Pith of a Ruſh of the ſame bigneſs; this Ruſh ſerves alſo for the Wick of Lamps; one of the ends of the Reed or ſmall Stick ſerves to light the Candle, and the other to put in the Candleſtick, which is ſo contrived as to enter into the hollow part of the Reed.

This ſort of Candle is thick and heavy, and eaſily melts in the Hand when it is touched, it gives a Light ſufficiently clear, but a little yellowiſh, and as the

the Wick is ſolid, and changes while burning into a hard Coal, it is not eaſily ſnuft, but with Snuffers made on purpoſe for this uſe.

They gain the Tallow from this Fruit in the following manner; they beat it altogether, that is, the Shell and the Kernel, and boil it in Water, skimming off the Fat or Oil as it riſes to the top; this Greaſe condenſes like Tallow when it is cold: To ten Pound they ſometimes put three of Linſeed-Oil, and a little Wax to give a Body to the Maſs, of which they make Candles exceeding white; they alſo make them red by mixing Vermillion therewith.

The Cotton-Shrub is one of the moſt uſeful in all *China*; on the ſame Day that the Husbandmen get in their Harveſt they ſow Cotton in the ſame Field, doing nothing elſe but raking the Earth over the Seeds.

When the Earth is moiſtened with Rain or Dew, there ſoon grows up a ſmall Shrub about two Foot high, the Flowers of which appear at the beginning or towards the middle of *Auguſt*; they are generally yellow, but ſometimes red. To this Flower a ſmall Button ſucceeds, growing in the Shape of a Pod of the bigneſs of a Nut.

The fortieth Day after the Appearance of the Flower the Pod opens of itſelf, and dividing into three Parts diſcovers three or four Wrappings of Cotton, extremely white, and of the ſame Figure as the Cod of a Silk-worm; they are faſtened to the bottom of the open Pod, and contain Seeds for the following Year: It is then time to get in the Crop, but in fair Weather they leave the Fruit expoſed to the Sun two or three Days, which ſwelling by the Heat makes the Profit the greater.

As all the Fibres of the Cotton are ſtrongly faſtened to the Seeds that they encloſe, they make uſe of a ſort of an Engine to ſeparate them; it contains two very ſmooth Rowlers, one of Wood and the other of Iron about a Foot long, and an Inch thick; they are

are ſo cloſe to one another that there is no Space left between; while one Hand gives Motion to the firſt of theſe Rowlers, and the Foot to the ſecond, the other Hand applies the Cotton, which looſening by the Motion paſſes on one ſide of the Engine, while the naked Seed remains on the other: Afterwards they card and ſpin the Cotton, and convert it into Callicoe.

There is another Tree called *Kou chu*, reſembling our Fig-tree, as well with reſpect to the Wood as the Branches and Leaves; the Root commonly ſends forth ſeveral Stalks or Branches like a Buſh, and ſometimes only one; ſome have the Trunk ſtrait, round, and nine or ten Inches thick: The Branches conſiſt of a light pithy Wood, and are covered with a Bark like that of the Fig-tree: The Leaves are deeply indented, two of which Indentures divide it as it were into three Leaves, exactly hollowed on each ſide: The Colour on both ſides, as well as the Contexture of the Fibres, are like the Leaves of the Fig-tree, only they are larger, thicker, and rougher on the upper ſide, but on the under ſide they are very ſmooth, by reaſon of a fine Down that covers them; ſome of them are not hollowed at all, and are the Figure of a longiſh Heart.

This Tree yields a Milk made uſe of by the *Chineſe* for Size in gilding with Leaf-gold, which is gained in the following manner: They make one or more horizontal Inciſions, from the top of the Trunk to the bottom, and in the Slits they put the Edge of a Sea-Shell, or ſome ſuch like Receiver, into which the Milk diſtills, and when they uſe it they draw with a Pencil what Figures they pleaſe upon Wood or any other Matter whatever, to which they apply Leaf-gold, which is ſo firmly cemented therewith that the Gold never comes off.

The Tree which the *Chineſe* call *Lung ju çu* has a Trunk as large as our large Plum-trees, it ſoon divides it ſelf into two or three thick Branches, and

theſe

theſe again into ſmaller; the Bark is grey, with a reddiſh Caſt, and ſpotted like the Filbert-tree; the Extremity of the Branches is knotty, crooked, rough, and pithy.

The Fruit, which hangs by long green ſtringy Stalks like thoſe of Cherries, is a little oblong, nearly of the Colour and Shape of Cherries when they are green; the Stalk to which the Fruit is joined is extremely long, and is divided into different Branches, at the end of every one of which there is one of theſe Berries; the Rind of this Fruit is full of little red Spots in ſome Places; it is pretty hard, and incloſes a greeniſh Pulp which they make Soop of when it is ripe; in the Winter they uſe it to rub the Hands with, and to prevent them from being numbed with the Cold.

This Fruit has a very hard Stone, like a Cherry-ſtone, but a little oblong, and wrinkled; there are five, ſix, and ſometimes ſeven Furrows in each of the Stones, which receives its Nouriſhment through a little round Hole, which grows ſtraighter as it approaches to the Kernel that it incloſes; the Kernel is ſmall, and cover'd with a blackiſh Skin not ſo hard as that of the Pippins of an Apple; of the Trunk of this Tree they make Boards for common Uſes.

If the *Chineſe* delighted, as we do in *Europe*, in adorning their Gardens and making fine Alleys they might, by cultivating the Flowers which their own Country produces, and by employing certain Trees which are proper to themſelves, make very agreeable Walks; but as nothing ſeems to them more ridiculous than to walk backward and forward merely for the ſake of walking, they are very careleſs of the Advantages which Nature has beſtow'd upon them.

Among the Trees that I am ſpeaking of there is one called *Mo lien*, as thick as the Small of one's Leg; its Branches are ſlender, full of Pith, and covered with a red Rind with whitiſh Spots like the Filbert-tree;

tree; they have only fewer Leaves, but to make amends for that they are very large; their Ribs and principal Fibres that divide them are covered with a fine whitiſh Down; they are joined to the Tree by Stalks, which ſpread ſo much towards the bottom that one might ſay they embrace the Branch, and that the Branch proceeds from it as out of a Tube, making an Elbow in this Place.

On the Inſide of the Elbow made by the Stalk proceed little Buds of an oval Figure covered with Down, which, opening in the Depth of Winter, become large Flowers like the *Mountain-Lilly*, compoſed of ſeven or eight Leaves of an oval Figure, and pointed, which at the Extremities are full of long Filaments. There are ſome of theſe Trees that bear a yellow Flower, others are red, and others white; the Leaves fall at the ſame time, and often before the Flowers are opened.

Another Tree, called *La moë*, is not unlike our Bay-tree for Size, Figure, and the Shape of its Branches, which are furniſh'd with Leaves oppoſite to each other, and grow by Pairs, having ſhort Stalks; the greateſt Leaves are almoſt equal in ſize to the common Laurel, but are not ſo thick, nor ſo dry; they grow leſs and leſs proportionably to their diſtance from the End of the Branch: In the Depth of Winter there proceeds, from the Place where the Leaves grow to the Branches, ſmall yellow Flowers of an agreeable Smell, not much unlike that of the Roſe.

Nothing can be more proper to adorn a Garden than the Tree which they call *Ou tong chu*; it is very large, and reſembles a Sycamore-tree; its Leaves are long, broad, and joined to a Tail of a Foot long; this Tree is ſo full of Tufts, ſo cloſe together, that the Rays of the Sun have no Paſſage through: The manner of bearing its Fruit is very extraordinary; towards the end of *Auguſt* there are formed at the

end

end of the Branches ſmall Tufts of Leaves different from the reſt, they are whiter, ſofter, not ſo broad, and are in the room of Flowers; on the Edge of every one of theſe Leaves are generated three or four ſmall Grains of the bigneſs of a Pea, containing a white Subſtance of a Taſte not unlike the Kernel of a Hazle-nut, which is not quite ripe.

The Tree called *Tcha hoa* would alſo be a great Ornament for Gardens; there are four Kinds of them that bear Flowers, and are like our *Spaniſh* Laurel as to the Wood and Leaves; theſe latter do not fall off during the Winter: It is commonly as thick in the Trunk as one's Thigh, the Top has the Form of the *Spaniſh* Laurel, its Wood is of a whitiſh Grey, and very ſmooth; the Leaves are placed alternately on each ſide of the Branches, and are as large as thoſe of the *Spaniſh* Laurel, of an oval Figure, and pointed at the ends, with the ſides indented like a Saw; they are alſo more thick and firm, being of an obſcure Green on the upper ſide, like the Leaf of an Orange-tree, and yellow underneath, joined to the Branches by thick Stalks.

At the Place where the Stalks join to the Tree proceed Buds of the Bigneſs, Figure, and Colour of a Hazle-nut, they are covered with fine white Hair, and have a Ground like that of Sattin; of theſe Buds are produc'd Flowers in the Month of *December*, which are double, and of a reddiſh Colour like ſmall Roſes, and are joined immediately to the Branch without any Stalks; the Trees of the ſecond Kind are very high, the Leaf is round at the End, and the Flowers are large and red, which, mixed with the green Leaves, have a very agreeable Appearance.

The two other Kinds bear Flowers alſo, but they are ſmall and whitiſh; the middle of this Flower is full of ſmall Filaments, which have each a yellow flat Top nearly reſembling common Roſes, with a ſmall round Piſtil in the middle, having at the bottom a

ſmall green Ball, which growing larger forms the Film which incloſes the Grain.

There is another very ſingular kind of Tree, which has ſomething in it that reſembles both the Juniper and Cypreſs-trees; the Trunk, which is about a Foot and a half in Circumference, ſends forth Branches almoſt as ſoon as it riſes out of the Ground, ſubdivided into a great number of others, which at ſome diſtance from the Trunk form a cloſe green Buſh; this Tree is covered with a multitude of Leaves, ſome of which are like thoſe of the Cypreſs-tree, and the reſt thoſe of Juniper, that is to ſay the latter are long, narrow, and ſharp, having this in particular, that they are diſpoſed along the Boughs in Rows of four, five, or ſix in number; ſo that looking upon theſe Boughs at the end they reſemble Stars of four, five, or ſix Rays, exactly covering thoſe which are below, inſomuch that the Spaces between appear empty, and very diſtinct to the bottom; theſe Boughs or Twigs which are covered with theſe long Leaves are found principally at the lower part of the Branches, for towards the top you behold nothing but Cypreſs; Nature ſeems to have taken Pleaſure in mingling theſe two ſorts of Leaves in ſuch a manner that ſome are entirely Cypreſs, and others nothing but Juniper, and ſome half one, half the other; the Bark of this Tree is ſomewhat ſmooth, of a greyiſh Brown, inclining a little to the Red in ſome Places; the Wood is of a reddiſh White, like that of the Juniper-tree, with a little Spice of the Turpentine; the Leaves, beſides the Smell of the Cypreſs-tree, are a little Aromatick, but their Taſte is very bitter and acrid.

This Tree bears ſmall green Berries little larger than thoſe of Juniper; the Pulp is of a greeniſh Olive, and has a ſtrong Smell; the Fruit is joined to the Branches by long Stalks of the ſame nature as the Leaves; it contains two reddiſh Berries in the ſhape of Hearts, and as hard as Grape-ſtones.

There

There are Trees of this Kind whoſe Trunk is tall and ſlender, having Branches no where but at the top, which end in a Point almoſt like the Cypreſs; there are others of the Dwarf-kind, which grow no higher than ſeven or eight Foot, and are ſuppoſed to be kept of that height by being cut: When this Tree is young all the Leaves are long, like thoſe of Juniper; when it is old, 'tis like the Cypreſs.

I ſhould be too tedious if I were to deſcribe the reſt of the uncommon Shrubs and Trees which are met with in *China*, and yet I cannot paſs by the famous Plant called *Gin ſeng*, which is ſo much eſteemed in the Empire that it bears a great Price, and is looked upon by the *Chineſe* as a moſt excellent Cordial; it grows no where but in *Tartary*, for that which is found in the Province of *Se tchuen* is not worth mentioning: It was at the time that a Map was made of this Country by the Emperor's Order, that *P. Jartoux* had Opportunity and Leiſure to examine this Plant well, when it was juſt freſh gather'd, by which means he drew it according to its proper Dimenſions, and explained its Properties and Uſe.

The moſt skilful Phyſicians of *China*, *ſays this Father*, mix it in all the Compoſitions that they give to Great Perſons, for the Price is too high for the common People; they pretend that it is a Sovereign Remedy for Decays cauſed by exceſſive Labour either of Body or Mind, diſſolving Phlegm, healing the Weakneſs of the Lungs, curing Pleuriſies, and Vomiting, ſtrengthening the Stomach, and procuring an Appetite; it is likewiſe ſaid to cure the Vapours, and to aſſiſt Reſpiration by ſtrengthening the Breaſt; it alſo fortifies the Vital Spirits, generates *Lympha* in the Blood, is good for Vertigo's and Dimneſs of Sight, and lengthens the Life of old Perſons.

It is not to be imagin'd that the *Chineſe* and *Tartars* would have this Root in ſo great Eſteem, if it

did not conſtantly produce good Effects; even thoſe who are well uſe it very often to make them ſtill more ſtrong: As for me I am perſuaded that, if it was in the Hands of *Europeans* that underſtand Pharmacy, it would be an excellent Remedy.

It is very certain that it rarifies the Blood, aſſiſts Digeſtion by ſtrengthening the digeſtive Faculty in a ſenſible manner: After having deſigned what I ſhall deſcribe in the Sequel, I felt my Pulſe to know what Condition it was in; I then took one half of the Root quite raw and unprepared, and an Hour after I found my Pulſe more full and lively; I had alſo an Appetite, felt myſelf ſtronger, and was more fit for Labour than I was before.

However I did not depend much upon this Proof, perſuading myſelf that this Change might happen from the Reſt we had had this Day; but four Days after, finding myſelf ſo fatigu'd and exhauſted with Labour that I could hardly ſit upon my Horſe, a Mandarin of our Company perceiving it gave me one of theſe Roots, and I took half of it immediately, and about an Hour after my Wearineſs was quite gone: I likewiſe obſerved that the Leaf, while it is freſh, and eſpecially the Fibres that I chewed, produced very near the ſame Effect.

We often made uſe of the Leaves of *Gin ſeng* inſtead of Tea as the *Tartars* do, after which I found myſelf ſo well that I prefer this Leaf to the very beſt Tea; the Colour is likewiſe agreeable, and when you have taken of it two or three times both the Smell and Taſte will prove very pleaſant.

As for the Root it muſt be boiled a little more than Tea, that there may be time ſufficient to extract the Virtue; this Practice is obſerved by the *Chineſe* when they give it to ſick Perſons, and then they take about the fifth part of an Ounce of the dry Root: As for thoſe that are in Health, and uſe it by way of Prevention, or for ſome ſlight Diſorder, one

Ounce

Ounce is ſufficient, which they may take in leſs than ten times, but I would not adviſe them to take it every Day.

The Manner of preparing it is this: They cut the Root in ſmall Pieces, and put them in an earthen Pan well glazed, on which they pour a Gallon of Water, taking care that the Pan be covered cloſe; they boil it on a ſlow Fire, and when there remains no more than a Draught of the Water it muſt be drank immediately: They then pour on the Remainder as much Water as before, and boil it in the ſame manner to extract the remaining Virtue of the Root; they take theſe two Doſes, one in the Morning and the other in the Evening.

With reſpect to the Places where this Wood grows it may be ſaid in general, that it is between the thirty-ninth and forty-ninth Degree of North-Latitude, and between the tenth and twentieth Degree of Longitude Eaſt from *Peking*, in which Place there is a long Chain of Mountains covered and ſurrounded with thick Foreſts, which render them almoſt inacceſſible.

It is on the Declivity of theſe Mountains, and in theſe thick Foreſts on the Brink of Rivers, or about the Rocks at the Foot of Trees, and amongſt all ſorts of Herbs, that *Gin ſeng* is to be found; it is not met with in Plains, Valleys, Marſhes, at the bottom of Pools, or in Places too open.

If a Foreſt is ſet on fire, and is conſumed by it, this Plant does not appear again till three or four Years after the Conflagration, which proves that it is an Enemy to Heat; and it alſo hides itſelf from the Sun as much as poſſible: All this may incline one to believe, that if it is to be found in any other Country in the World, *Canada* ſeems to be a likely Place, whoſe Foreſts and Mountains, according to the Relation of thoſe who have been there, are very like thoſe in *Tartary*.

The Places where *Gin ſeng* grows are entirely ſeparated from the Province of *Quang tong*, called *Leao tong* in our ancient Maps, by a Barrier of wooden Stakes which encloſe the whole Province, and in the Neighbourhood of which the Guards patrole conſtantly to hinder the *Chineſe* from going out to ſeek this Root.

However their Vigilance is not ſo great, but thirſt of Gain inſpire the *Chineſe* with the Secret of ſliding into theſe Deſarts, ſometimes to the number of two or three thouſand, with the Hazard of loſing their Liberty and the Fruit of their Labour, if they are ſurprized either in going out or coming into the Province.

The Emperor being deſirous that the *Tartars*, rather than the *Chineſe*, ſhould have the Advantage of this Root, gave Orders in 1709 to ten thouſand *Tartars* to go and gather all that they could find of the *Gin ſeng*, upon condition that every one of them ſhould give his Majeſty two Ounces of the beſt, and for the Remainder they ſhould be allow'd its weight in fine Silver.

By this means they reckon that the Emperor had this Year about 20000 *Chineſe* Pounds, which did not coſt him above the fourth Part of the Value. We met by chance ſome of theſe *Tartars* in the middle of theſe frightful Deſarts; their Mandarins, who were not far out of our Road, came one after another to offer us Oxen for our Subſiſtence, according to the Command they had had from the Emperor.

The following is the Order that was obſerved by this Army of Botaniſts: After they had divided the Territory according to the Number of their Flags, every Company being about a hundred, they placed themſelves in a Line till the Time appointed, then they carefully ſought after the Plant which they came for, advancing inſenſibly towards the ſame Quarter, and in this manner they paſſed over in a certain Number of Days the Space aſſigned.

When this Term was expired the Mandarins, placed with their Tents in a Situation proper for their Horſes to feed in, ſent to enquire in every Company if their Number was compleat, for in caſe any Perſon is wanting, as it often happens, either by being loſt in the Woods, or devour'd by Wild Beaſts, he is ſought for a Day or two, after which they begin again in the ſame manner as before.

Theſe poor People ſuffer greatly in this Expedition, for they carry neither Tents nor Beds, nor any thing but ſo much Millet baked in an Oven as is to ſerve them the whole time of their Journey, ſo that they are obliged to ſleep under a Tree, covering themſelves with Branches or Pieces of Bark, or what elſe they can find; the Mandarins ſend them from time to time Pieces of Beef, or other Meat, which they devour after they have warm'd it at the Fire.

It is thus that 10000 Men ſpent ſix Months of the Year, and yet they ſeemed robuſt and good Soldiers: The *Tartars* that attended on us had no better Treatment, having nothing elſe but the Remainder of an Ox that was killed every Day after it had fed fifty Perſons.

To give ſome Idea of this Plant ſo much eſteem'd by the *Chineſe* and *Tartars*, I ſhall explain the Figure that was ſent, and which I have deſigned with all the Exactneſs poſſible. *See the Fig. Vol.* 1. *Pag.* 9.

A. repreſents the Root, which, when waſhed, was white, and a little knotty, as the Roots of other Plants commonly are.

B. c. c. D. repreſent the Stalk, which is ſmooth, and almoſt round; its Colour is a pretty deep Red, except towards the Beginning, *B.* where it is whiter, being neareſt to the Ground.

The Point *D.* is a kind of Knot formed by the Riſe of four Branches, which proceed from it as from a Center, and ſeparate at equal diſtances from each other, ſtill keeping in the ſame Plane: The lower Part

of the Branch is green mixed with white, the upper part is like the Stalk, that is of a deep red, a little inclining to the Colour of a Mulberry; but towards the edges the two Colours are united, running into each other with a proper Shade; each Sprig has five Leaves, as are repreſented in the Plate. It is obſervable that theſe Branches are equally diſtant from each other, as well as from the Horizon, for they fill with their Leaves a round Space very near parallel to the Plane of the Earth.

Tho' I have deſigned but half of one of theſe Leaves *F.* very accurately, all the reſt may eaſily be conceived: I don't remember that I ever ſaw Leaves of this largeneſs ſo very thin, and of ſo fine a Contexture; the Fibres of it are very well diſtinguiſhed, and they have on the upper part a little whitiſh Down or Hair; the fine Skin that is between them riſes a little in the middle above the Plane of the ſame Fibres; the Colour of the Leaf is of a dark green on the upper ſide, and under of a whitiſh green, and a little ſhining; all the Leaves are indented in a curious manner.

From the Center *D.* of the Branches of this Plant riſes a ſecond Stalk, *D. E.* very ſtrait and ſmooth, of a whitiſh Caſt, at the end of which is a Cluſter of Fruit very round, and of a bright red Colour; this Cluſter conſiſts of twenty four Berries; I have only deſigned two, which are marked with the Figures 9. 9. The red Skin that encloſes the Fruit is very fine and ſmooth, and contains a white ſoftiſh Pulp: As theſe Berries were double, for ſome of them are ſingle, they had each two Stones of the bigneſs and ſhape of common Lentils, but ſeparated from each other, tho' they lay on the ſame Plane: This Stone is not ſharp on the ſides like Lentils, but is every way of an equal thickneſs: Every Berry is joined to a ſmooth Filament equal on all ſides, pretty fine, and of the Colour of that of our ſmall

red

red Cherries: All these Filaments proceed from the same Center, and spreading after the manner of the *Radii* of a Sphere, they form the round Bunch of Berries to which they were joined: This Berry is not good to eat, and the Stone is hard, and incloses the Kernel; it is always placed on the same Plane with the Filament that is joined to the Berry, whence it comes that the Berry is not round, but a little flat on each side: When it is double it has a little Dent in the middle, where the two parts join of which it is composed; it has also a little Beard opposite to the Filament to which it is joined: When the Berry is dry there remains nothing but a wrinkled Skin that adheres to the Stone, and then it is of a dark or blackish red.

This Plant dies and grows again every Year, and the number of Years are discovered by the number of Stalks already produced, of which there always remains some Sign, as may be seen in the Figure by these small Characters, *b. b. b.* by which it appears that the Root *A.* was in the seventh Year, and the Root *H.* in the fifteenth.

For the Flower, as I have never seen it, I cannot give its Description; some have said that it is white, and very small, but others have affirmed that this Plant bears none, and that no body ever saw any: I should rather believe that it is so small, and so little remarkable that it has not been minded, and that which confirms me in this Opinion is, that those who search after the *Gin seng*, wanting nothing but the Root, despise and reject all the rest as useless.

There are Plants which, besides the Clusters of Berries that I have already described, have a Berry or two altogether like the former, placed an Inch or an Inch and half above the Cluster, and then they affirm that it is necessary to observe the Point of the Compass that these Berries are on, because they seldom fail to find another Root a few Paces from thence,

on

on the ſame Rumb or thereabouts. The Colour of the Berries, when there are any, diſtinguiſhes this Plant from all others, and makes it eaſily found, but it often happens that there are none, tho' the Root is very old; ſuch was that which I have marked in the Figure by the Letter *H.* which bore none, tho' it was in the fifteenth Year.

As it is in vain to ſow the Seed, becauſe none have ever ſeen it ſpring out, it is probable that this has given ground for the Fable which is common among the *Tartars:* They ſay that a Bird ſwallows it as ſoon as it is in the Earth, and not being able to digeſt it, it paſſes through him, and grows in the Place where the Bird drops it. I rather believe that the Stone remains a long while in the Earth before it takes Root, and this Opinion ſeems confirmed from the Roots that are no longer, but ſmaller than the little Finger, tho' they have produced more than ten Stalks, and as many different Ears.

Tho' the Plant that I have deſcribed had four Branches, yet there are ſome that have but two, and others three, ſome again have five, and others have even ſeven, which are the fineſt of all: However every Branch has always five Leaves, in the ſame Poſition of that which is deſigned in the Plate, unleſs the number has been diminiſhed by any Accident; the Height of the Plant is proportionable to its Bigneſs, and the number of the Branches; thoſe which have no Berries are commonly ſmall, and very low.

The Root that is largeſt, moſt uniform, and that has the feweſt Strings is always the beſt. I cannot tell why the *Chineſe* have called it *Gin ſeng*, which ſignifies *the Repreſentation of Man*; I have not ſeen any which is at all like it, and thoſe whoſe Trade it is to gather it have aſſured me, that they as ſeldom find any thing reſembling a Man as among other Roots, which are ſometimes by chance of a ſingular

Figure.

Figure: The *Tartars* call it, with greater reaſon, *Orhota*, that is, *the Chief of Plants.*

Thoſe who gather this Plant preſerve nothing but the Root, and they bury in one Place all that they can get together, during the Space of ten or fifteen Days. They are careful to waſh the Root, and to clean it from all Dirt with a Bruſh; then they ſoak it for a Moment in Water ready to boil, and dry it in the Smoak of a kind of yellow Millet, which communicates a little of its Colour to it.

The Millet, contained in a Veſſel with a little Water, is boiled over a ſlow Fire, and the Roots placed upon ſmall Sticks of Wood, laid croſs-wiſe upon the Veſſel, become dry by little and little under a Linnen-Cloth, or under another Veſſel that covers them. They may be alſo dried in the Sun, or even at the Fire; but tho' they preſerve their Virtue, they are not of the Colour that the *Chineſe* admire: When theſe Roots are dried they muſt be kept cloſe in a dry Place, otherwiſe they will corrupt or grow worm-eaten.

As for Animals, beſides thoſe that I have ſpoken of already, there is in *China* a great number of wild Beaſts of all ſorts, ſuch as wild Boars, Tigers, Buffaloes, Bears, Camels, Rhinoceroſes, *&c.* but there are no Lions: As theſe kinds of Beaſts are well known, I ſhall only ſpeak of two others that are peculiar to *China*, and are ſeldom met with in other Countries.

The firſt of theſe is a kind of Camel no higher than an ordinary Horſe; they have two Bunches upon their Back covered with long Hair, which form a ſort of a Saddle; the Bunch before ſeems to be formed by the Back-bone and the upper part of the Shoulder-bone, and is not unlike the Bunch which the *Indian* Cows have on their Shoulders; the other Bunch is placed juſt before the Buttocks: This Creature has not ſuch long Legs in proportion as the common Camels; they have alſo a ſhorter and thicker Neck, covered

covered with thick Hair as long as that of Goats; ſome of them are of a yellowiſh dun Colour, others are a little upon the red, and of an Aſh-colour in ſome Places; the Legs are not ſlender as thoſe of the common Camels, inſomuch that this ſort of Camel or Dromedary ſeems for its largeneſs more fit to carry Burdens.

The other Animal is a kind of Roe-buck, called by the *Chineſe*, *Hiang tchang tſe*, that is the *Musk-Roe-buck:* One of the Miſſionary-Jeſuits deſcribes it in the following manner, and ſays nothing concerning it but what he has been an Eye-Witneſs of: I bought one, *ſays he*, when it was juſt killed, and preſerved the Part which they uſually cut to gain the Musk, which is dearer than the Animal itſelf; the Particulars of which Tranſactions are as follow:

On the Eaſt-ſide of the City of *Peking* is a Chain of Mountains, in the middle of which is a ſmall Church belonging to the Chriſtians: Among theſe Mountains the Musk-Deer are found, and while I was employed in the Exerciſe of my Miſſion the poor Inhabitants of the Village went a hunting, with Expectation that I ſhould purchaſe the Game to ſend it to *Peking:* When they had killed two of theſe Animals, a Male and a Female, they brought them to me while they were yet warm.

Before we agreed on the Price they demanded if I would have the Musk as well as the Animal, becauſe ſome buy only the Fleſh, leaving the Musk to the Hunters, or ſell it to thoſe that deal in this Commodity: As it was chiefly the Musk that I deſired, I replied I would buy the whole Animal; then they immediately took the Male and cut off the Bag, leſt the Musk ſhould evaporate, and tied the top of it cloſe with a Pack-thread: The Animal and Musk together coſt me only a Crown.

The Musk is generated in the inward part of the Bag, and ſticks all round it like a kind of a Salt:

There

There are two ſorts, but that which is in Grains is the moſt valuable, the other is the leaſt eſteemed, becauſe it is too ſmall: The Female produces no Musk, or if ſhe does it has no manner of Scent.

The Fleſh of Serpents is generally ſaid to be the moſt common Food of this Animal, and tho' the Serpents are of an enormous Size the Roe-buck kills them with eaſe, becauſe when they are at a certain Diſtance from the Roe-buck they are overcome with the Scent of the Musk, and grow ſo weak that they are not able to ſtir.

This is ſo certain that when the Peaſants go to cut Wood, or make Charcoal in the Mountains, they have no better ſecret to guard themſelves againſt Serpents, whoſe Bite is exceeding dangerous, than to carry about them a few Grains of Musk: Then they ſleep quietly after they have dined, and if any Serpent comes near them it is ſtupified all of a ſudden by the Smell of the Musk, and is able to get no farther.

That which happened when I was upon my Return from *Peking* was, in ſome ſenſe, a Confirmation that the Fleſh of Serpents is the principal Food of the Musk-Animal: They ſerved up for Supper part of the Roe-buck, and one of thoſe who was at Table had an exceeding Averſion for Serpents, and this to ſo great a degree that the mentioning the Word before him would make him extremely ſick; he knew nothing of what was reported of this Animal and the Serpent, and I was very careful to ſay nothing at all about it, but I watched his Countenance very carefully: He took ſome of the Roe-buck, as others did, with a Deſign to eat it, but he had no ſooner put a bit in his Mouth but he found his Stomach riſe prodigiouſly, and refuſed to meddle with any more: Others eat of it very freely, and he was the only Perſon that had an Averſion for this ſort of Meat.

Of the Lakes, Canals, and Rivers; as alſo of Barks, and Veſſels of Burden.

IF *China* happily enjoys ſo great a plenty of every thing, it is indebted for it not only to the Goodneſs and Depth of its Soil, but to the great number of Rivers, Lakes, and Canals wherewith it is watered: There is not a City, nor even a large Town, eſpecially in the Southern Provinces, which is not ſituated upon the Banks of a River, Lake, or ſome Canal: I have had occaſion to ſpeak of them at large in ſeveral Places of this Work, therefore to avoid Repetition I ſhall only barely mention them again: Among the Lakes the moſt noted ones are that of *Tong ting hou* in the Province of *Hou quang*, which is eighty Leagues or more in compaſs; that of *Hong ſe hou*, part of which is in the Province of *Kiang nan*, and part in that of *Tche kiang*; and laſtly that of *Po yang hou* in the Province of *Kiang ſi*, which is otherwiſe called the Lake of *Iao tcheou*: This laſt is thirty Leagues in Circumference, and is formed by the Confluence of four Rivers as great as the *Loire*, which come out of the Province of *Kiang ſi*: It is ſubject to Hurricanes, like the Seas of *China*, for in leſs than a quarter of an Hour the Wind will veer round the Compaſs, and oftentimes ſink the largeſt Barks. When you approach the moſt dangerous part of the Lake you ſee a Temple built on a ſteep Rock; the *Chineſe* Mariners then beat a kind of Braſs-drum to inform the Idol of their Arrival, they light Wax-candles in honour of it upon the fore part of the Bark, burn Incenſe, and ſacrifice a Cock: They endeavour to prevent any Hazards by ſtationing Barks there, on purpoſe to ſuccour thoſe who are in danger of being caſt

caſt away; but it often happens that thoſe who are appointed in theſe Barks to give Aſſiſtance, are the firſt to cauſe the Traders to periſh, in order to enrich themſelves with the Spoil, eſpecially if they have any Hopes of not being diſcovered. Nevertheleſs the Vigilance of the Magiſtrates of *China* is very great; the Glory of a Mandarin conſiſts in aſſiſting the People, and ſhewing his tender Concern for them. In tempeſtuous Weather you ſee the Mandarin of *Iao tcheou*, after giving Orders not to croſs the Lake, go in Perſon to the ſides of it, and there continue all Day to hinder, by his Preſence, any one from raſhly expoſing himſelf to the danger of periſhing for the ſake of Booty.

Beſides theſe principal Lakes there are a great many others in the ſeveral Provinces, which together with a great number of Springs, Rivulets, and Torrents that flow from the Mountains, have given an opportunity to the induſtrious *Chineſe* of cutting numberleſs Canals through all their Lands: There are few Provinces where there is not a large Canal of fine, clear, and deep Water, incloſed between two Cauſeways, caſed with flat Stones, or Marble Slabs ſet in the Ground, and faſtened by Grooves made in Poſts of the ſame Materials.

The Canals have Bridges over them at convenient Diſtances, conſiſting of three, five, or ſeven Arches, to open a free Communication with the Country: The middle Arch is very high that Barks may paſs under it with their Maſts; the Roofs of the Arches are exactly round, and the Piers ſo ſmall and upright that at a Diſtance it looks as if the Arches hung in the Air.

The principal Canal diſcharges it ſelf on the Right and Left into divers other ſmaller Canals, which are divided again into a great many Rivulets that are conducted to different large Towns, and very conſiderable

able Cities: They often form Ponds and ſmall Lakes, whereby the neighbouring Plains are watered.

The *Chineſe* not contented with theſe Canals, which are of infinite Conveniency for Travellers and trading People, have dug many others with admirable Induſtry and Art for the Reception of Rain to water the Fields of Rice, for Rice requires to be almoſt always in Water.

But nothing is to be compared with the Great Canal called *Yun leang*, or Royal Canal, which is three hundred Leagues in length: The Emperor *Chi tſou*, Chieftain of the Weſtern *Tartars*, and Founder of the twentieth Dynaſty of *Yuen*, undertook and executed this grand Work, which is one of the Wonders of the Empire. This Prince having conquered all *China*, and being already Maſter of Weſtern *Tartary*, which extends itſelf from the Province of *Pe tche li* as far as *Mogul*, *Perſia*, and the *Caſpian*-Sea, reſolved to fix his Reſidence at *Peking*, to be as it were in the Center of his vaſt Dominions, that he might govern them with greater eaſe. As the Northern Provinces were unable to furniſh Proviſions ſufficient for ſuch a large City, he cauſed a vaſt number of Veſſels and long Barks to be built, in order to bring from the Provinces bordering upon the Sea Rice, Callicoes, Silks, Merchandizes, and other Commodities neceſſary for the Accommodation of his numerous Court and Troops.

But finding this Method dangerous, and that Calms detained the Proviſions too long, and Storms occaſion'd many Ship-wrecks, he employed Workmen innumerable, who with infinite Charge, and incredible Induſtry, opened this prodigious Canal through many Provinces, upon which all the Riches of the South and North are conveyed. It croſſes the Provinces of *Pe tche li* and *Chan tong*, then it enters the Province of *Kiang nan*, and diſcharges it ſelf into the great

great and rapid River, called by the *Chineſe Hoang ho*, or the Yellow River: Here you ſail for two Days, and then you come to another River, where you find the Canal again, which leads to the City of *Hoai ngan*; from thence it paſſes by many Cities and large Towns, and arrives at the City of *Yang tcheou*, one of the moſt famous Ports of the Empire; and a little beyond this Place it enters the Great River *Yang tſe kiang*. You continue your Courſe upon this River till you come to the Lake *Po yang* in the Province of *Kiang ſi*, which you croſs, and enter the River *Kan kiang*, which divides the Province of *Kiang ſi* nearly into two equal Parts, and runs as far as *Nan ngan*; from thence you go by Land to *Nan hiong*, the chief City of the Province of *Quang tong*, where you embark upon a River that leads to *Canton*, ſo that you may travel very commodiouſly, either upon the Rivers or Canals, from the Capital to the fartheſt part of *China*, being about 600 Leagues by Water.

They commonly have a Fathom and half of Water in this Canal to facilitate their Navigation: When the Water is high, and like to overflow the neighbouring Fields, they take care to open the Sluices to convey it away, and to keep it at a certain height in the Channel; there are Inſpectors appointed to viſit the Canal continually, and Workmen to repair the damaged Places.

There are likewiſe a great many navigable Rivers, as appears by the Deſcription I gave of the Provinces; it will be ſufficient therefore to ſpeak here of the two Great Rivers which run acroſs this vaſt Empire.

The firſt called *Yang tſe kiang*, commonly interpreted The Son of the Sea, or *Ta kiang*, that is to ſay The Great River, or ſimply *Kiang*, that is The River, by way of Eminence, runs from the Weſt to the Eaſt, and takes its riſe in the Mountains of the Country of *Tou fan*, about thirty-three Degrees of Lati-

tude: It receives different Names according to the Diverſity of Places it paſſes through, and dividing itſelf into ſeveral Branches it forms a great many Iſlands that are full of Ruſhes, which ſerve as Fewel for the Cities round about. It croſſes part of the Province of *Yun nan*, the Provinces of *Se tchuen*, *Hou quang*, and *Kiang nan*: Its Stream is very rapid, but after the many Windings it makes in theſe Provinces, where it loſes and reſumes its Name of *Ta kiang* as far as the City of *Kin tcheou*, it begins to be ſlackened by the Tide of the Sea, which comes up to the City of *Kieou kiang*, and there it glides along very ſlowly: At all times, but eſpecially at the New and Full Moon, it is ſo moderate that you may ſail upon it with ſafety: It paſſes next by *Nan king*, and diſembogues it ſelf in the Eaſtern Sea overagainſt the Iſle of *Tſong ming*.

This River is large, deep, and very full of Fiſh: The *Chineſe* have a common Saying, that the Sea is without a Shore, and *Kiang* without a Bottom: They pretend that in ſeveral Places they find no Bottom with a Sounding-Lead, and that in others there are two or three hundred Fathom Water; but this does not appear to be true, for their Pilots carrying no more than fifty or ſixty Fathom Line have imagined it to be ſo, becauſe they found no Bottom with their common Plummets.

It ſeems they are miſtaken likewiſe when they tranſlate *Yang tſe* by *the Son of the Sea*, for the Character they uſe in writing *Yang* is different from that which ſignifies the Sea, tho' the Sound and Accent are the ſame: The Signification it had formerly ſtrengthens this Conjecture; in the Time of the Emperor *Yu* it ſignified a Province of *China*, which this River bounded on the South, and it is thought that this Name was given it becauſe the Emperor diverted the Waters which overflowed the Province into this River.

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The second River is called *Hoang ho*, or *the Yellow River*; this Name is given it on account of the Colour of its Water, which is mixed with yellowish Clay that the Force of its Stream washes off from the Channel it runs in; its Head-spring is in the Mountainous Country of the *Tartars* of *Ko ko nor*, about thirty-five Degrees of Latitude: After having passed thro' this Country it runs, for a considerable way, along the side of the Great Wall; it then falls upon the Lands of the *Tartars Ortos*, and gets into *China* between the Provinces of *Chan si* and *Chen si*; after that it crosses the Province of *Ho nan*, part of that of *Kiang nan*, and after a course of about six hundred Leagues it discharges itself into the Eastern-Sea, not far from the Mouth of the River *Yang tse kiang*.

Tho' this River is exceeding large, and traverses a great Extent of Land, yet it is not very commodious for Navigation, because it is almost impossible to sail up it without a favourable and strong Gale of Wind; sometimes it makes great Havock in the Places thro' which it passes, breaking its Banks, suddenly overflowing the Country, and laying whole Cities and Towns under Water; they are therefore obliged to make long and thick Dams in certain Places to keep the Waters in: The Lands of the Province of *Ho nan* being low, and the Dams liable to be broken down, they make use of the following Precaution; round most of the Cities, at half a quarter of a League's distance from the Walls, there is a strong Inclosure or Pile of Earth.

The Canals, as well as the Rivers, are all covered with Barks of various Sizes; sometimes, for above a Quarter of a League, you see them so close together, that it is impossible to get in one more amongst them; they reckon about 10000 which are in the Emperor's Service, and wholly employed in carrying Tribute and all sorts of Provisions from the Provinces to the Court; these Imperial Barks are called

led *Leang tchouen*, *Victualling-Barks*; they have all flat Sides, and are of equal Bigneſs from the Stern to the Forepart.

There are others which are appointed to carry Stuffs, Brocades, Pieces of Silk, *&c.* which are called *Long y tchouen*, that is to ſay *Barks with the Dragon-Habits*, becauſe the Emperor's Arms are Dragons with five Claws, and his Garments and Moveables are always adorned with the Figures of Dragons in Embroidery or Painting.

Each Bark makes but one Voyage in a Year, and carries no more than a Quarter of its Load; they pay the Maſter of the Bark a certain Sum out of the Royal Treaſury, in proportion to the Diſtance he had to come to Court; for inſtance, from the Province of *Kiang ſi*, which is above three hundred Leagues from *Peking*, they give a hundred Taëls; this Sum ſeems to be too little for defraying the Expences he is at, but he has a further Recompence by the Liberty of taking in Paſſengers and Goods which paſs Toll-free.

There is a third ſort of Barks called *Tſo tchouen*, which are appointed to carry the Mandarins into the Provinces where they are to exerciſe their Office, and Perſons of Quality that are ſent from, or called to Court; they are lighter and ſmaller than others: They have two Decks; upon the firſt there is a complete Apartment from one End to the other, about ſeven or eight Foot high above the Deck, its Rooms are painted within and without, varniſh'd, gilt, and extreamly neat; I gave a particular Deſcription of them in another Place: There a Mandarin has the Conveniency of Sleeping, Eating, Studying, Writing, receiving Viſits, *&c.* in ſhort every thing as neat and proper about him as in his own Palace; it is impoſſible to travel more agreeably than in theſe Barks.

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A. *Chineſe Barks*. B. *A kind of Gally*. C. *A Bark in ye ſhape of a Dragon, uſed on a famous annual Feſtival*. D. *Small Boats*. E. *A Raft of Timber with Booths built on it.*

The Manner of Catching Wild Ducks. p. 237.

An uncommon Method of Fiſhing deſcribed page 244

There are beſides an infinite number of Barks which belong to private Perſons, ſome very convenient, that are let out to learned or wealthy Men who have occaſion to travel; others of a larger Size, which the Merchants employ for their Commerce; and laſtly there are a prodigious multitude of other Barks where whole Families dwell, having no other Habitation, and where they live more conveniently than in Houſes: In the ſmalleſt ſort, that have no Cabbins, they uſe thin Matts about five Foot ſquare, which they ſet up in the Form of an arch'd Roof to defend them from the Rain and Heat of the Sun.

You ſee likewiſe ſome that may be call'd a kind of Galleys, which are convenient for Sailing upon the Rivers, Sea-coaſts, and among the Iſlands; theſe Barks are as long as Trading-Ships of 350 Tuns, but as they are ſhallow, and draw no more than two Foot Water, and the Oars belonging to them are long, and lie not acroſs the Sides of the Bark like thoſe in *Europe*, but are ſupported on the Outſide almoſt in a parallel Line to the Body of the Bark, every Oar is eaſily moved by a few Hands, and they go very ſwiftly: I ſhall ſay nothing of certain ſmall Barks built in the Form of a Dragon, and dreſs'd out every Year on a Feſtival-day, the Original of which I have given an Account of in another Place.

They who trade in Timber and Salt, who are the richeſt Merchants of *China*, uſe no Barks to carry their Goods, but a ſort of Raft made in the following manner: After having brought the Timber, which they cut down in the Mountains and neighbouring Foreſts of the Province of *Se tchuen*, to the ſide of the River *Kiang*, they take what is neceſſary to make a Raft four or five Foot in height, and ten in length; they make Holes in both Ends of the pieces of Wood, through which they run twiſted Oziers, with theſe they faſten the reſt of the Timber toge-

ther, and ſo form a Raft floating upon the River of what length they pleaſe.

Theſe Rafts are long in proportion to the Wealth of the Merchant, for ſome are half a League in length: All Parts of the Raft thus formed move eaſily any way, like the Links of a Chain; four or five Men on the Forepart guide it with Poles and Oars, others are placed all along the Raft, at equal diſtance, who help to conduct it; they build thereon, at proper Diſtances, Booths covered with Boards or Matts where they ſtow their Moveables, dreſs their Victuals, or take their Reſt: In the different Cities which they touch at, and ſell their Timber, they ſell their Houſes entire; in this manner they ſail above ſix hundred Leagues when they carry their Timber to *Peking*.

The *Chineſe* ſail upon the Sea in the ſame manner as upon the Rivers; they have ever had good Ships, and pretend that ſeveral Years before our Saviour's Birth they made Voyages over the *Indian* Seas; whatever Knowledge they have had of Navigation, they have not brought it to a greater Perfection than their other Sciences.

Their Veſſels, which they call *Tchouen* from the common Name of Boats and Barks, are called by the *Portugueſe*, *Soma*, or *Sommes*; the Reaſon of this Name is not known: Theſe Veſſels are not to be compared to ours, the largeſt of them carrying no more than from 250 to 300 Tuns; they are, properly ſpeaking, but wide Barks with two Maſts, and not much more than from eighty to ninety Foot in length; the Forepart is not made with a Beak-head, but ſplit, and riſes up ſomewhat like two Wings or Horns, which look very odly: The Stern is ſplit in the middle that the Rudder may be there ſhelter'd from a high Sea; this Rudder, which is about five or ſix Foot broad, may be eaſily raiſed or lowered by the help of a Cable that is faſten'd to it from the Stern.

Theſe

These Vessels have neither a Mizzen-mast, nor Bowsprit, nor Scuttle; all the Masting consists of a Main-mast and Fore-mast, to which they add sometimes a small Top-mast that is of no great Service; the Main-mast is placed very near the Fore-mast, which stands very forward upon the Prow; the Proportion of one to the other is commonly as two to three, and the Proportion of the Main-mast is usually two thirds of the whole Length of the Vessel.

Their Sails are made of Matts of *Bamboo*, or a kind of Canes that are common in *China*, which are divided into Leaves like Boards, joined together by Poles that are also of *Bamboo*; above and below there are two pieces of Wood, that at the top serves for a Sail-yard, that at the bottom, being a Plank of five or six Inches thick, and above a Foot broad, keeps the Sail steady when they have a mind to lower it, or hoist it up.

These sort of Vessels are no good Sailers, though they hold much more Wind than ours, because of the Stiffness of their Sails which do not yield to the Gale; yet as they are not built in so neat a manner they lose the Advantage they have over ours in this Point.

They do not caulk their Vessels with Pitch and Tar, as they do in *Europe*, but with a sort of particular Gum, which is so good that a Well or two made in the bottom of the Hold of the Vessel is sufficient to keep it dry; hitherto they have had no Knowledge of a Pump.

Their Anchors are not made of Iron, like ours, but of a hard and heavy Wood, which on that account they call *Tie mou*, that is to say *Iron-Wood*; they pretend that these Anchors are much more serviceable than those of Iron, *Because*, say they, *these are apt to bend, which those of the Wood they use never do*; however they most commonly tip the two Ends of them with Iron.

The *Chineſe* have on board neither Pilot nor Maſter, only the Steerſmen who guide the Veſſel and manage the Tackling; it muſt be confeſſed however that they are tolerable good Seamen and Coaſting-Pilots, but very indifferent Pilots in the main Sea; they lay the Head of the Veſſel upon the Rumb on which they deſign to ſail, and without giving themſelves any Pain about the Yawing of the Veſſel, they thus ſteer their Courſe as they think convenient; this Negligence proceeds, no doubt, from their making no long Voyages, yet when they think fit they ſail tolerably well.

The five Jeſuit-Miſſionaries who went from *Siam* to *China*, and embarked the ſeventeenth of *June* 1687 on board a *Chineſe Somme*, the Captain of which was of the City of *Canton*, had all the time of their Voyage to examine the Structure of theſe ſorts of Veſſels; the particular Deſcription which they made of them gives the moſt perfect Knowledge of the *Chineſe* Navigation.

The *Somme* they embark'd in, according to the Computation uſed among the *Indian Portugueſe*, carried 1900 *Pics*, which at the rate of 100 *Catis*, or 125 Pound a *Pic*, comes to near 120 Tuns; a Tun-weight is reckoned 2000 Pounds: The Model of it was tolerably handſome except the Forepart, which was ſlit all the way down, flat, and without a Beak; its Maſting was different from that of our Veſſels with reſpect to the Diſpoſition, Number and Strength of the Maſts; its Main-maſt was placed moſt inconveniently where our Fore-maſt ſtands, inſomuch that the two Maſts were very near to one another; for Stays and Shrouds they had a ſimple Cordage, which reach'd from Starboard to Larboard that it might be always faſten'd out of the Wind; it had a Boltſprit and Mizzen-Maſt which was placed to the Larboard; as for theſe latter they were very ſmall, and hardly deſerved the Name of Maſts, but to make amends

the

the Main-maſt was extremely large in proportion to the Veſſel, and to ſtrengthen it ſtill more it was ſupported by two Side-poſts nailed to it from the Keelſon up to the ſecond Deck; two pieces of Boards ſtrongly faſten'd on the Top of the Main-maſt, the two Ends of which joining together ſeven or eight Foot above the ſame, ſerv'd inſtead of a Top-maſt.

The Sails conſiſted of two ſquare ones made of Matts, the Main-Sail and Fore-Sail; the firſt was forty-five Foot in height, and twenty-eight or thirty Foot in breadth; the ſecond was proportionable to the Maſt that carried it; they were garniſh'd on both ſides with ſeveral Ranges of *Bamboo* ſtuck upon the Breadth of the Sail a Foot diſtant one from another on the Outſide, and ſomewhat further aſunder on that ſide next to the Maſts; theſe Ranges were intermixed with ſeveral Chaplets, which took up about a fourth Part of the Breadth of the Sail, beginning on that ſide on which there were no Braces, in ſuch a manner that the Maſts divided them into two very unequal Parts, leaving more than three Quarters of the Sail on the ſide of the Braces, which allowed it to turn upon its Maſt as upon a Hinge, on which it might run without hindrance towards the Stern, at leaſt twenty-ſix Points, when it was neceſſary to tack about, ſometimes bearing only upon the Maſts, and ſometimes upon the Chaplet; the Yards ſerved for Rat-lines above, and a piece of Wood as thick as one of the Yards, which likewiſe ſerved to keep the Sail ſtraight; and to prevent it from tearing was ſupported in two Places with Planks, which were ſuſpended by two Ropes hanging down from the top of the Maſt for this purpoſe; each of the Sails had but one Brace, one Bow-line, and what the *Portugueſe* call a Spider, which is a long Parcel of ſmall Tackling on the ſide of the Sail from the top to the bottom, about two Foot diſtance from each other, the Extremities of which are faſten'd to the Brace where they make a large Knot.

Theſe

Theſe ſort of Sails fold and unfold like a Screen; when they would hoiſt the Main-ſail they make uſe of two Windlaſſes, and three Ropes which paſs thro' three Pulleys fixed in the Head of the Main-maſt; when they intended to lower the Sail they laid hold of it with two Iron Hooks, and after looſing the Ropes they folded the different Squares at different times, hauling them down with the Hooks very ſtrongly.

The Rigging is ill-contrived, and takes up a great deal of time; therefore the *Chineſe*, to ſpare their Labour, leave the Sail to flap at random during a Calm: It is eaſy to ſee that the exceſſive Weight of this Sail, joined to that of the Wind which bears hard upon the Maſt as upon a Lever, would plunge the Prow under Water, if they had not prevented this Inconvenience by their Method of Stowing, for they load the Stern of the Veſſel much more than the Head to counterbalance the Force of the Wind; hence it happen'd that when they were at Anchor the Forepart was all above Water, while the Stern lay pretty deep; they draw this Advantage from the Largeneſs of their Sail, and its Situation upon the Forecaſtle, that they make great Progreſs when the Wind is abaft, and can, if we believe them, keep up with our beſt Sailers, and even outſtrip them; but then in a Quarter or Side-wind they muſt lie by, not to mention the Danger they are in of turning about when they are ſurprized with a ſudden Guſt of Wind.

In fine Weather they carried, beſides a Sprit-ſail and a Top-ſail, a Driver which was placed on the ſide of the Sail that had no Braces or Bonnets, and a ſquare Sail on the Mizzen-maſt; all theſe Sails are made of Callicoe.

The Stern was cleft in the middle to make room for the Rudder to lie in a kind of Chamber, which ſhelter'd it from the Strokes of the Waves in tempeſtuous Weather; this Chamber was form'd by the two ſides of the

the Poop with a large Opening outward, which, approaching nearer and nearer to each other, formed an acute Angle, with the Point cut off to give the Rudder ſufficient Room to play.

This Rudder hung by two Cables, the two Ends of which were wound about a Capſtan placed on the higheſt Part of the Stern, that by this means it might be raiſed or lowered at Pleaſure; two other Cables, after paſſing under the Veſſel, were brought up on the Forepart of the Prow, where they were kept tight by the help of a Capſtan, and when they were relaxed were in the room of the Hinges by which ours are faſten'd to the Stern-poſt; there was a Tiller ſeven or eight foot long without a Handle, and without a Pulley: To encreaſe the ſtrength of the Steerſman four Tacklings were faſtened, two to each ſide of the Veſſel, one of which was turned ſeveral times over the end of the Tiller that the Steerſman might be able to keep it in its proper Place.

A Rudder made after this manner can ſcarcely be felt by a large Veſſel, not only becauſe the Ropes, by means of which they communicate their Motion, eaſily ſtretch and grow longer, but chiefly becauſe of the continual Yawing that gives it a trembling Motion without ceaſing, from whence ariſes another Inconvenience, which is that there is all the difficulty in the World to keep a Veſſel ſteady on the ſame Rumb. They have begun to make *Scmmes*, which the *Portugueſe* call *Meſtiſas*, becauſe without changing any thing of the *Chineſe* Manner of building they can fix to it an *European* Rudder. The King of *Siam* had one made of this ſort of the Burden of ſeven or eight hundred Tun, which was much the largeſt they ever ſaw.

The Pilot made no uſe of a Mariner's Compaſs, but had a ſort of one, the outward Limb of whoſe Box was divided into twenty-four equal Parts, ſhewing ſo many Points of the Compaſs; they were placed upon

upon a Bed of Sand, not only that they might lie ſoft, but to preſerve them from the Shocks of the Veſſel, the Agitation of which every now and then deſtroyed the Equilibrium of the Needle; they likewiſe contained Paſtils for Perfumes which they burnt inceſſantly: This is not the only Treat that the *Chineſe* Superſtition beſtowed on theſe Compaſſes, which they look upon as certain Guides in their Voyage, for their Blindneſs is ſo exceeding great as to offer them Burnt Sacrifices.

The Pilot takes great care to furniſh his Pinnacle well with Nails, which makes it appear how unskilful this Nation is in Sea-Affairs. It is ſaid the *Chineſe* were the firſt Inventors of the Mariner's Compaſs, which, if true, they have made little Advantage of it. They put the Head of the Ship upon the Rumb that they deſign to ſteer in by the help of a Silken String, which cuts the outward Surface of the Compaſs in two equal Parts, North and South, which they do in two different Manners; for inſtance, to ſail North-Eaſt they put this Rumb parallel to the Keel of the Ship, and then turn it about till the Needle is parallel to the String; or elſe, which is the ſame thing, they put the String parallel to the Keel, and let the Needle Point to the North-Weſt. The Needle of the largeſt Compaſs is not above three Inches long, one end of which is a kind of Flower-de-luce, and the other a Trident; they are all made at *Nangazaqui*.

The Bottom of the Hold is divided into five or ſix Rooms, ſeparated from each other by ſtrong Partitions made with Boards: Inſtead of a Pump they have only a Well at the Foot of the Main-maſt, from whence they draw the Water with Buckets. Tho' the Sea run very high, and the Veſſel was deeply laden, yet by the ſtrength of its Planks, and goodneſs of its Caulking, it made very little Water.

This Caulking is a kind of Compoſition of Lime, Oil, or rather Roſin, which diſtils from a Tree called

Tong

Tong yeou, and Ockam of *Bamboo*. The Lime is the Baſis, and when it is dry one would think it was nothing but Lime without any Mixture: This renders the Veſſel much neater, and frees it from that nauſeous Smell of Tar, which is intolerable to thoſe who are not accuſtom'd to it; but this is not all, for there is no danger of Fire, as there is in our Veſſels wherein ſo much Pitch and Tar are uſed.

The Anchors were of Wood, except the Sheet-Anchor, whoſe Flukes were arm'd with Plates of Iron.

All the Tackling, as well as the Cables, are made of *Ratan*, which is a kind of Cane, or of Hurds made of the Cocoa-Tree, call'd by the *Portugueſe*, *Cairo*.

The Ship's Company were compoſed of forty-ſeven Perſons including the Officers; the Pilot's Buſineſs was only to place the Compaſs, and appoint the Courſe; the Steerman directed the Buſineſs relating to the Tackling, and the Captain maintain'd and look'd after the Crew without minding any thing elſe, and yet every thing was managed with ſurprizing Punctuality.

The Reaſon of this good Underſtanding proceeds from the Intereſt that all the Company has in the Ship, for all have a Share in the Loading; and, inſtead of the Officers and Soldiers receiving any Pay, they have the Liberty of putting a certain Quantity of Merchandiſes on Board the Veſſel, in which every one has his particular Apartment between the Decks, which is divided into different Cabbins. In ſhort, it may be ſaid in general that the *Chineſe* are diligent, attentive and laborious, and they want nothing but a little Experience to make them expert Sailors.

Of the Mony that at different Times has been current in China.

THERE are but two ſort of *Metals*, viz. Silver and Copper, which are current in *China* to purchaſe Neceſſaries, and to carry on Trade; Gold is no more than Precious Stones in *Europe*, for it is bought like other Merchandizes, and the *Europeans* who traffick in it draw conſiderable Profit from this Commerce.

As for Silver it is not coined as in *Europe*, but is cut into Bits great or ſmall as Occaſion requires, and it is the Weight, and not the Prince's Image, that determins its Value. They generally carry with them a Pair of ſmall Scales in a japan'd Caſe, and not unlike the *Roman* Balance: It is compoſed of a ſmall Plate, an Ivory or Ebony Beam, and a ſliding Weight; the Beam, which is divided into ſmall Portions upon three different Faces, is ſuſpended by a Silken String at one of its Ends in three different Points, that they may eaſily weigh all ſorts of Weights. Theſe Scales are very exact, for they can weigh, from fifteen or twenty Taëls down to a Soûs, with ſo much Niceneſs that the thouſandth Part of a Crown will ſenſibly turn the Scale.

Their Silver is not all equally fine, but is divided into a hundred Parts, in the ſame manner as we account twenty four Carats to be the fineſt Gold; eighty is reckoned the baſeſt Alloy, and will not paſs without augmenting the Weight in proportion to the Price of the Commodity; but that from ninety to a hundred, which is the fineſt ſort, will paſs currently.

The Lingots, which are the fineſt Silver, are uſed only to pay large Sums. The *Chineſe* are very skil-

ful

ful in judging at Sight of the fineſt Silver, and are ſcarcely ever deceived. The Difficulty lies in purchaſing ſmall Matters, for ſometimes they are forced to put it in the Fire, and beat it thin with a Hammer that they may cut it more eaſily into ſmall Pieces, and give the Price agreed upon; whence it happens that they are always longer in making the Payment than the Purchaſe.

They own it would be more convenient to have Mony coined, and of a determinate Value, but they are afraid it would be a Temptation to Clippers and Coiners, whereas now there is no Danger, becauſe they cut the Silver as they have occaſion to pay for what they buy.

In cutting the Silver ſo often it is hard to avoid the loſing of a ſmall matter, for which reaſon you will ſee poor People very buſy in gathering and waſhing dirty things thrown out of the Shop into the Street, by which they get a Subſiſtence.

Copper Mony is the only ſort that has any Character ſtampt thereon, and is of uſe in buying ſmall Matters: It is in ſmall round Pieces with a Hole in the middle, which they put on Strings by hundreds, ſometimes to the Quantity of a thouſand. The Metal is neither pure nor beaten, and ſix of theſe Pieces go to a Soûs, ten Soûs make the tenth part of a *Chineſe* Crown called *Leang*, and by the *Portugueſe* Taëls, which are in value about a hundred Soûs of *French* Mony.

Theſe ſmall Pieces have always been the current Mony of *China*, and the Curious preſerve ſome that were coined in the firſt Dynaſties of the Empire, and have either paſſed from Family to Family, or have been found in the Ruins of Houſes and Cities. What I am going to mention is taken from an ancient Book upon Mony, the Author of which lived under the Dynaſty of *Song*, and was ſent to me by P. *Dentrecolles*.

He

He treats of the Matter and Form of Coins, their Inſcriptions, Value, and the Dynaſties in which they were current; he then treats of uncertain Mony, that is ſuch as the Time of whoſe Currency is not known, the Mony of Foreigners received in Trade, and the Superſtitious Mony, that is ſuch as in proceſs of Time the Weakneſs of the People has fixed certain ſuperſtitious Notions to.

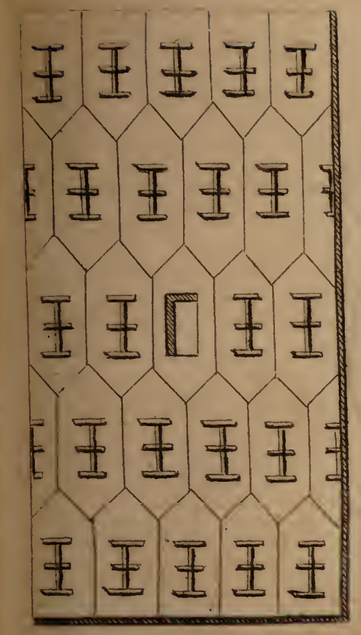
The *Chineſe* Word *Tſuen*, which they formerly uſed to expreſs what we call Mony, properly ſignifies the Water of a Fountain that runs without ceaſing, which intimates the continual paſſing of this kind of Metal from Hand to Hand; but they have for ſome Time given it the Name of *Tſien*, and thus they ſay *Tong tſien*, *Copper-Mony*; *In tſien*, *Silver-Mony*, for ſo they term at *Canton* the *French* Livres and Crowns.

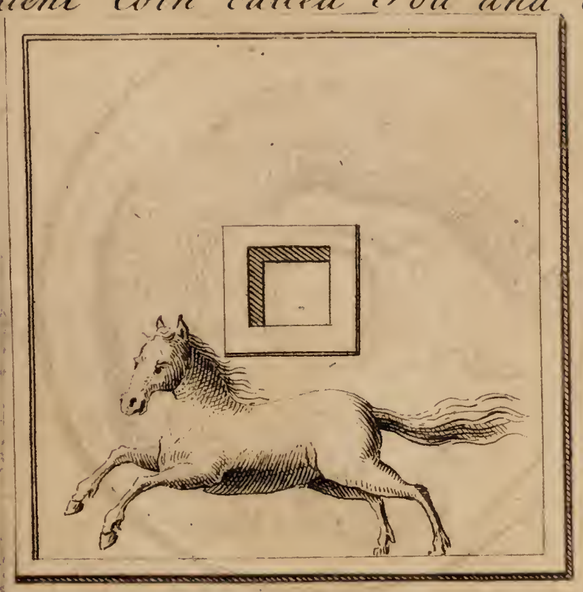
The Copper that they uſe for this ſmall Coin, as I ſaid before, is not pure but always mixed. The Pieces of a good Alloy have four Parts of Lead to ſix of Copper, which Mixture is the Cauſe that the red Copper loſes its Colour, and will not ſound; likewiſe the Mony that is made of it, tho' it is thick, may be eaſily broken with one's Fingers.

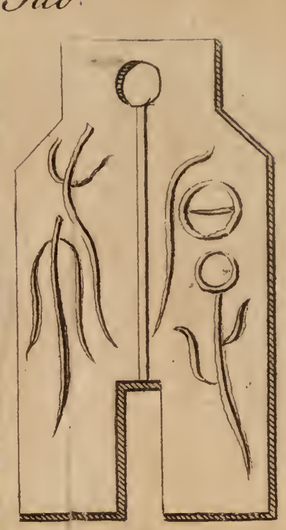
Formerly Gold and Silver Coin were current in *China* as well as Copper; the *Chineſe* Author cites ancient Books which affirm that under the Reign of *Yu*, Founder of the firſt Dynaſty called *Hia*, they uſed Gold, Silver and Copper Coin, and that under other Dynaſties there were Emperors that permitted the uſe of Foreign Mony throughout the Empire.

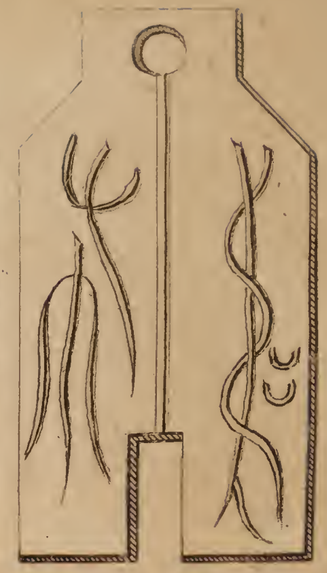
There was alſo Mony made of Tin, Lead, Iron, and even baked Earth, on which Figures and Characters were imprinted. It is related that after the Reign of *Han* a Prince cauſed Mony to be made of ſealed Earth united with a ſtrong Glew, and taking it in his Head to put down Copper Mony he gathered as much as he could, buried it very deep in the Earth, and killed the Workmen that were employ'd

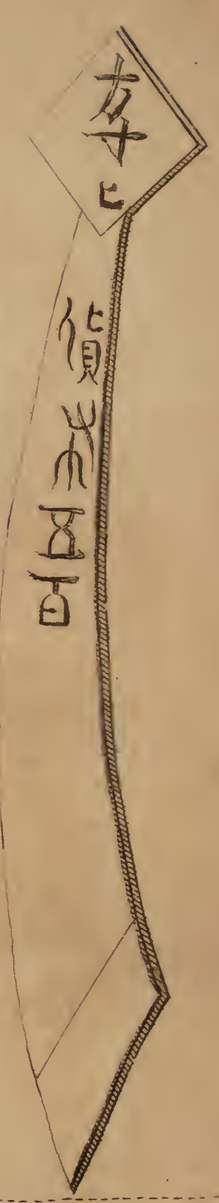
Antient Coin called Pou and Tao.



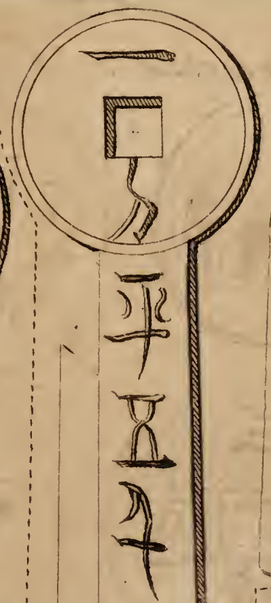


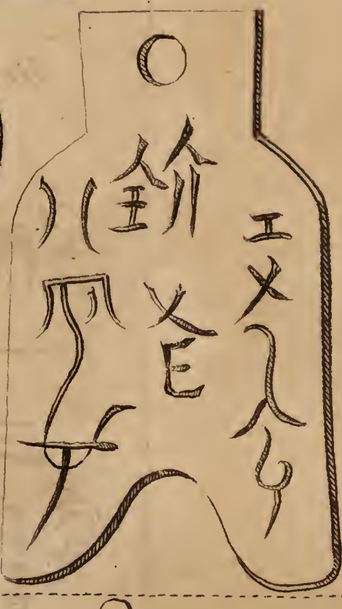


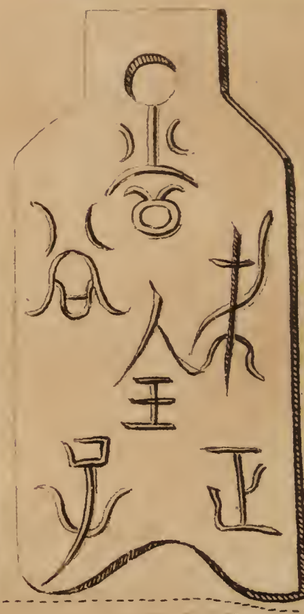


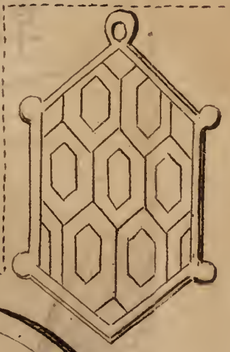


Uncertain or Foreign Coin.









Superstitious Coin.

ploy'd about it that none might know where it was hidden.

Certain ſmall Shells, called *Poei* in *China*, and *Coris* in the Kingdom of *Bengal*, have likewiſe ſerved inſtead of ſmall Mony, but not for any long time.

As for the Form of Mony, it has been different under different Reigns: Since the preceding Dynaſty the Copper has been always round with a ſquare Hole in the middle, edged with a Border a little ſtanding out. This Hole was made that they might be ſtrung, and carried about ready told by thouſands, every hundred is ſeparated by a String twiſted in the laſt that finiſhes the hundred.

According to an antient Author, beſides the round Mony there was a ſort in the Shape of a Cutlaſs in the beginning of the firſt Dynaſty, and was called *Tao*, which ſignifies a Cutlaſs: Another ſort reſembled the Back of a Tortoiſe, and for this Reaſon was called *Kouei*; another again was called *Pou*, of an extraordinary Form, and ſuch as you will ſee engraved on the Plate. The round Mony was commonly an Inch or an Inch and half Diameter, and ſome even twice as large.

The Mony called *Pou* and *Tao* was five Inches long, and tho' pierced on the Top was very inconvenient for uſe, upon which account it was put down.

At one time there were *Doits* ſo ſmall that they were called Gander's Eyes, and ſo thin that they ſwam on the Water, and when they were handled they were in danger of being broke: They uſed no leſs than ten thouſand to buy a Meaſure of Rice ſufficient for nouriſhing a Man ten Days; theſe *Doits* appeared for the firſt time under the Reign of *Song*, but were ſoon laid aſide becauſe People would not take them.

Under the firſt Dynaſty of *Tang*, the Banks of the Yellow River being fallen in, the Emperor had Notice that there were found three thouſand three hundred Pieces of Mony with three Feet, the Characters

imprinted thereon were obliterated, for the Earth had eaten into the Metal. So ancient a Coin was doubtleſs under the firſt Dynaſties of *Hia*, *Chang*, *Tcheou*, for the Emperors of thoſe Times kept their Court near this great River.

The Stamp upon their Coin has no Relation to the Prince upon the Throne, becauſe they think it indecent and diſreſpectful that the Image of the Prince ſhould conſtantly paſs through the Hands of Merchants, and the meaneſt of the People.

The Inſcriptions on their Coin are commonly pompous Titles, which the reigning Princes have given the different Years of their Reign, as for inſtance, *Eternally Shining*, *Sovereignly Peaceful*, *the Magnanimous*, &c. The Learned are not deceived by theſe Titles, for they know that a new Title does not denote a new Emperor: This has deceived the *Europeans*, who have been little acquainted with the Cuſtoms of the Empire, and has cauſed them to multiply the Number of the Emperors. The Emperor *Cang hi* is, perhaps, the only one who throughout a long Reign never affected to give ſuch like Titles.

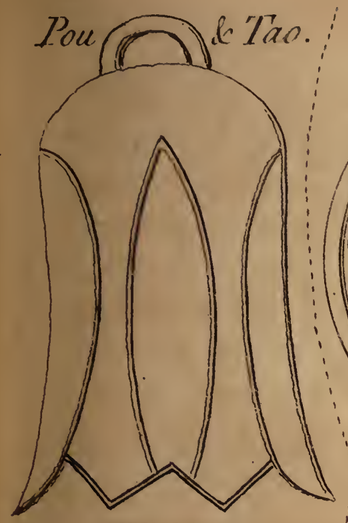
In other Coins may be ſeen the Names of the reigning Family of the Tribunal that preſides over the Mint, or the City where it was made. Some are marked with the Value ſet upon them by the Prince, as for Inſtance, the Inſcription *Pouan leang* ſignifies half a Taël. There is another, whoſe Inſcription is ſingular enough, containing theſe four Characters, *Kouei yu tching ti*, that is *The Mony has its Courſe, and at length returns to the Emperor*.

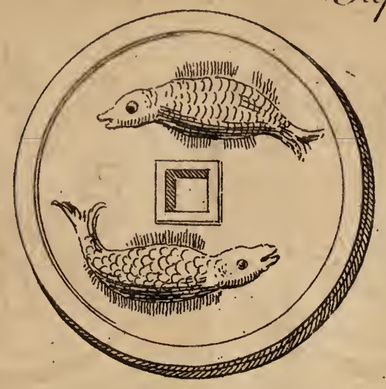
As for the ancient Mony, ſuch as the *Pou* and *Tao*, it is difficult to decypher the Characters; the moſt skilful *Chineſe* ingenuouſly acknowledge that they do not underſtand them.

There is a kind covered with Figures, ſuppoſed to be current in the earlieſt Times of the Empire, becauſe to avoid Labour and Expence they afterwards were

Superstitious Coin.

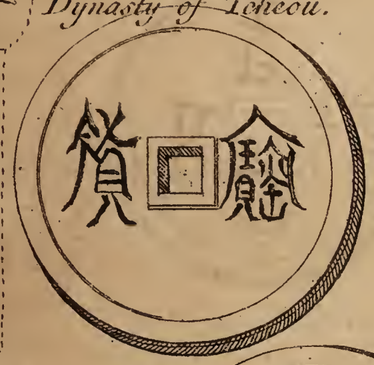
Pou & Tao.





Superstitious Coin.

Dynasty of Tcheou.



Dyn: of Han.

Dyn: of Heou-Han.

Dyn: of Leang.

Dyn: of Song.

Dyn: of Tchin.

Dyn: of Tang

Dyn: of Heou Tang.

Dyn: of Heou tsin.

Dyn: of Heou han.

Dyn: of Heou-Tcheou.

Dyn: of Isi.

Dyn: of Song.

Of Vong-vou Founder of the Dyn: of Ming.

Of Chun-tchi Founder of the present Dyn.

Of the late Emp.r Cang-hi.

Of Yong-tching the present Emperor.

Silver Coins of Thibet.

The Reverse

The Reverse.

The Reverse

were content with more ſimple Inſcriptions; three of theſe are engraved, and they conſiſted of a Mixture of Silver and Tin. One of them which is round, and weigh'd eight Taëls, repreſents a Dragon in the middle of the Clouds; another is of a ſquare Form, on which there is a Horſe, and it weighs ſix Taëls; the third is oblong and of the Form of a Tortoiſe's Back, and there is in every Compartment the Word *Vang*, which ſignifies *the King*; this weighed but four Taëls.

A certain Author attributes the Invention of this Mony to *Tching tang*, Founder of the Dynaſty *Chang*; the Characters that were upon the Reverſe were defaced. The *Chineſe* give a myſterious Senſe to theſe Figures; the Tortoiſe, ſay they, ſignifies thoſe that adhere to the Earth; the Horſe, ſuch as are leſs in Love with it, and riſe above it from time to time; and the flying Dragon is the Image of thoſe who are entirely diſingaged from earthly things. There are other antient Coins ſtampt with Dragons, and the *Dragon* is doubtleſs the Symbol of the *Chineſe* Nation, as the *Eagle* was of the *Roman*.

It is hard to ſay what was the juſt Value of this ancient Mony, but it ought to depend upon the Nature and Weight of the Metal, tho' they have not always a regard thereto: The Princes, who fix the Value, have cauſed them to riſe or fall as Occaſion required, and according as a particular ſort began to grow ſcarce.

But for the better underſtanding the Value of Mony, whether ancient or modern, it muſt be known that the *Chineſe* Pound is ſixteen Ounces, called by the *Chineſe*, *Leang*; and the *Portugueſe* Taëls; the *Leang* is divided into ten Parts called *Tſien*, and by the *Portugueſe Maz*; the *Tſien*, or *Maz*, are divided into ten *Fuen* which are ten Soûs, the *Fuen* or Soûs is divided into ten *Li* of Silver.

The Beam of the *Chineſe* Scales carries theſe Diviſions no farther, and yet with relation to Gold or Silver of a conſiderable Weight the Diviſions are much ſmaller, and almoſt imperceptible, for which reaſon it is hard to give a Notion of them in our Language. They divide the *Li* into ten *Hoa*, the *Hoa* into ten *Se*, the *Se* into ten *Fou*, the *Fou* into ten *Tchin*, the *Tchin*, which ſignifies a Grain of duſt, into ten *Yai*, the *Yai* into ten *Miao*, the *Miao* into ten *Mo*, the *Mo* into ten *Tſiun*, and the *Tſiun* into ten *Sun*.

This being known it will be yet impoſſible to aſcertain the juſt Value of the ancient Coin, for tho' the Weight is determined there are ſome of them of much greater Value than the Weight would allow of. There was a Time when the Scarcity of Species obliged the Emperors to put a high Value upon ſmall Pieces, inſomuch that the current Denier was worth ten of the ſame ſort in former times: This has often been the Cauſe of popular Tumults, becauſe the Merchants raiſed in proportion the Price of Merchandiſe.

This Scarcity of Species happen'd either through the ſudden Irruption of Foreigners, who loaded their Barks with this Coin and carried it away, or through the Precaution of the People, who in time of War took care to bury it, and died without diſcovering where it was hid. There was a Time when Copper was ſo ſcarce that the Emperor demoliſhed near 1400 Temples of *Fo*, and melted down all the Copper Images to turn them into Mony. Sometimes there have been ſtrict Prohibitions to all private Perſons not to keep any Veſſels or other Utenſils of Copper, and they were obliged to deliver them in at the Place where the Mony is coined.

They carried Matters ſtill farther in the beginning of the Reign of *Hong vou*, when Mony was become very ſcarce, and they pay'd the Mandarins and Soldiers partly in Silver and partly in Paper, giving them a Sheet of Paper ſealed with an Imperial Seal, which was

They read from the right to the left.

Tchao Pao hing Tong Ming Ta

鈔寶行通明大

Tien hia Tong hing

Kouan 貫 String

壹 A

Ta ming Pao Tchao

Paper Money

The Value of such a Piece as this was a thousand Deniers w.ch amount to a Taël.

Hong 洪 武 vou 年 nien 月 yue 日 ge

仍 gin 給 ki 犯 fan 人 gin 財 tsai 產 tsan

者 tche 賞 chang 銀 yn 貳 eul 伯 pe 伍 ou 拾 che 兩 leang

使 se 用 yung 偽 ouei 造 tsao 者 tche 斬 tchan 告 kao 捕 pou

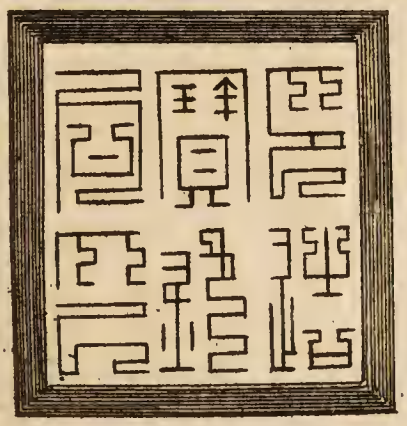
大 ta 明 ming 寶 pao 鈔 tchao 與 yu 銅 tong 錢 tsien 通 tung 行 hing

奏 tseou 准 tchun 印 yn 造 tsao

戶 hou 部 pou

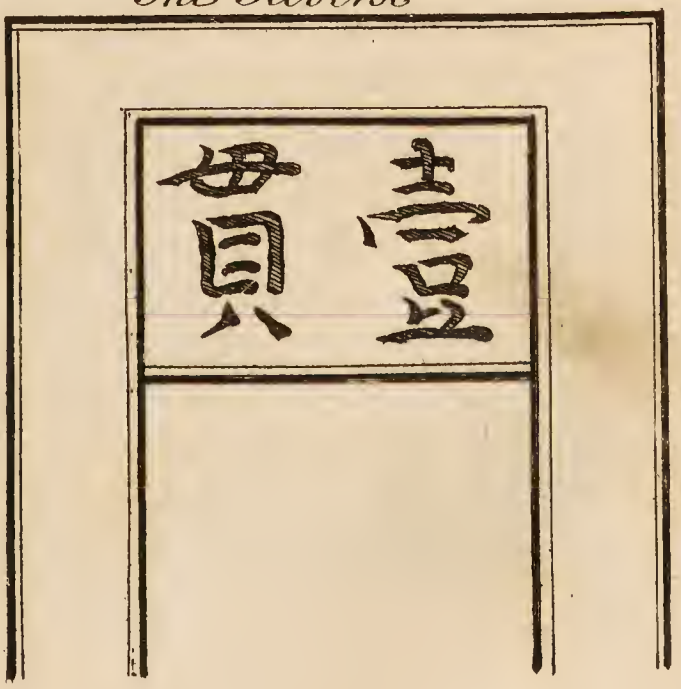
The Translation. He who shall inform against, and secure them shall have a Reward of 250 Taëls, Besides he shall receive the Goods of the Criminal, as well immoveable as moveable. Dated such a Year, Month and Day of the Reign of Hong Vou.

The Translation. The Court of the Treasury having presented their Petition, it is decreed that the Paper Money thus Mark'd with the Imperial Seal of Ming shall pass Current and be put to the same Use as Copper Coin. Those who counterfeit it shall be Beheaded.



The Imperial Seal

The Reverse



was reckoned at a thouſand Deniers, and was of the ſame Value as the Taëls of Silver. Theſe Sheets are yet much ſought after by thoſe that build, who hang them up as a Rarity on the chief Beam of the Houſe, which, according to the vulgar Notion, preſerves the Houſe from all Misfortunes.

Tho' this was ſoon ſuppreſſed it was uſed again under the Dynaſty of *Yuen*; but *Mark Paul* is deceived when he affirms that they uſed the Bark of Mulberry-Trees to make the Paper which compoſed this Mony, for the *Chineſe* are careful not to deſtroy ſuch valuable Trees; it was the Bark of the Tree called *Cou tchu*, which is of little value, and reſembles the Elder-tree by the Quantity of its Pith, and of this they made a Paper ſtronger than that of *Bamboo*.

The Copper Mony is not hammered as in *Europe*, but caſt, and is coined no where but at Court. There were formerly twenty-two ſeveral Places where Mony was coined, at which time there were Princes ſo powerful that they were not contented with the Title of Duke, but aſſumed the Dignity of Kings, yet they never durſt attempt to coin Mony, for however weak the Emperor's Authority was the Coin has always had the Stamp that he commanded.

It is eaſy to judge that there would be Debaſers of Mony in *China*, if the Silver was coined as well as Copper, ſince their ſmall Pieces of Copper are ſo often counterfeited by the *Chineſe*. Thoſe who follow this Trade mark the counterfeit Coin with the ſame Characters as are ſeen upon the True, but the Metal that they uſe is of a baſer ſort, and the Weight not ſo good. If they happen to be diſcovered the Crime is Capital, and yet ſome Princes have been contented with cutting off the Hand, and others with ſending them into Baniſhment.

Even ſome, in the time of extraordinary Scarcity of theſe ſmall Pieces, have winked at this Miſdemeanor till the counterfeit Coin has been diſperſed over

Empire, and then they have been confiſcated, and put upon the ſame Foot with the Imperial Mony.

As the ſmall Deniers are no longer in uſe, thoſe who poſſeſs them beat them with a Hammer till they are as broad as the current Coin, and being put upon a String among the reſt they are not perceived by the Merchants: Nay ſome have gone ſo far as to cut Paſtboard in the ſame Form, and to mix them with the reſt upon a String, and the Deceit is not perceived till the Pieces are taken off the String. Of the ancient Coins, which have been current in *China*, I have cauſed ſeveral to be engraved of which no certain Account can be given: Some belong to foreign Countries, but which it is hard to ſay, becauſe the *Chineſe* alter the Names ſo much that they are entirely unintelligible; for inſtance, they call the *Dutch* the Kingdom of red-haired Men, becauſe they have ſeen ſome of the *Hollanders* with yellow Hair and red Beards, and when a Country is denoted in this manner it is impoſſible to find it out.

In a word there is a Coin to which the People join ſuperſtitious Ideas, never thought of at the time of its being made. The Characters or Figures imprinted thereon were deſign'd to ſhew Epocha's of Time, or hiſtorical Facts, the Remembrance of which is loſt: Such is, for inſtance, the Coin on which is inſcribed *Fong hoang* and *Kilin*, two fabulous Animals, of which the *Chineſe* relate a thouſand Stories.

The *Fong hoang* is a Bird of which we have often had occaſion to ſpeak, and the *Kilin* is an Animal, according to them, compoſed of the different Parts of ſeveral Animals; it has the height of an Ox, the Body is covered with broad hard Scales, it has a Horn in the middle of the Forehead, with Eyes and Muſtachoes like a *Chineſe* Dragon. This Animal is the Symbol of the chief Mandarins of the Army.

The late Emperor *Cang hi* had a Cabinet full of all ſorts of Coin, both ancient and modern, placed

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according to the Order of the Dynasties. A Mandarin called *Tsiang*, President of the Academy of the chief Doctors, was employed in putting them in that regular Order. In this curious Collection of Mony they go back even to the earliest Ages.

If these Pieces of Mony were Suppositious, and made at pleasure in latter Times, it may be equally said of all those of the Emperors of the first Dynasties; but as what belonged to those distant Times are not to be met with, we cannot suppose that the rest are attributed to other Dynasties without Foundation: But they have supplied this Deficiency with Pasteboard-Mony, made according to the Idea the ancient Books give thereof. The Proportions are so well kept, and the Colours of the Metal so well imitated, that this counterfeit Coin seems to be truly ancient. Their different sorts of Coin is a concurrent Testimony of the Truth of the *Chinese* History, because it is not to be doubted that there was such a Dynasty, and such an Emperor, since the Mony coined in their Time has been preserved so many Ages in the Hands of the *Chinese*.

Of the Chinese *Trade.*

THE particular Riches of every Province, and the Facility of transporting Merchandise by means of the Rivers and Canals, have rendred the Empire always very flourishing. As for the foreign Trade it scarcely deserves to be mention'd, for the *Chinese*, finding among themselves proper Supplies for the Necessaries and Pleasures of Life, seldom trade to any Place far distant from their own Country.

Their Ports under the Emperors of their own Nation were always shut up to Foreigners, but since the *Tartars* are become Masters of *China* they have been

open to all Nations. Thus, to give a full Account of the *Chineſe* Trade, we may ſpeak of that carried on among themſelves and their Neighbours, and then of that carried on by the *Europeans* with them.

The Trade carried on within *China* is ſo great, that that of all *Europe* is not to be compared therewith; the Provinces are like ſo many Kingdoms, which communicate to each other what they have peculiar to themſelves, and this tends to the Preſervation of Union, and makes Plenty reign in all the Cities. The Provinces of *Hou quang* and *Kiang ſi* ſupply all the Provinces with Rice that are not well provided; the Province of *Tche kiang* furniſhes the fineſt Silk; *Kiang nan* Varniſh, Ink, and curious Work of all ſorts; *Yun nan*, *Chenſi*, and *Chan ſi* yield Iron, Copper, and ſeveral other Metals, Horſes, Mules, Furs, *&c.* *Fo kien* has Sugar and the beſt Tea; *Se tchuen*, Plants, Medicinal Herbs, Rhubarb, *&c.* and ſo of the reſt; for it is not poſſible to deſcribe exactly the particular Riches of every Province.

All the Merchandiſes, ſo readily tranſported along the Rivers, are ſold in a very ſhort time; you may ſee, for inſtance, Merchants who three or four Days after their arrival at a City have ſold ſix thouſand Caps proper for the Seaſon. Trade is never interrupted but on the two firſt Days of the firſt Moon, which they employ in Diverſions and the common Viſits of the New Year: Except at this Time every thing is in Motion as well in the Cities as in the Country. The Mandarins themſelves have their Share in Buſineſs, and there are ſome among them who give their Mony to truſty Merchants to increaſe their Income in the way of Trade.

In ſhort there are none but the pooreſt Families, who but with a little Management can find means to ſubſiſt very eaſily by their Trade. There are many Families whoſe whole Stock does not amount to a Crown, and yet the Father and Mother, with two or three Chil-

Children, are maintained by the little Trade that they carry on, get Garments of Silk for Days of Ceremony, and in a few Years time enlarge their Commerce to ſomething conſiderable.

This is difficult to comprehend, and yet happens every Day; for inſtance one of theſe ſmall Merchants, who has about fifty Soûs, will buy Sugar, Meal and Rice, and make ſmall Cakes, which he has baked an Hour or two before Day to kindle, as they expreſs it, the Heart of Travellers; his Shop is hardly open before his Merchandiſe is carried off by Country People, who come in Crowds in a Morning to every City, by the Workmen, Porters, Advocates, and Children of the Diſtrict. This little Trade produces in a few Hours twenty Soûs more than the Principal, the half of which is ſufficient to maintain his ſmall Family.

In a word the moſt frequented Fair is but a faint Reſemblance of the incredible Crowds of People that are to be ſeen in the generality of Cities, who either ſell or buy all ſorts of Commodities. It were to be wiſhed the *Chineſe* Merchants were more honeſt in their Dealings, eſpecially when they trade with Foreigners; they always endeavour to ſell as dear as they can, and often make no ſcruple of adulterating their Commodities.

Their Maxim is that thoſe who buy ſhould give as little as poſſible, and upon this Principle they think themſelves in the right to ask the greateſt Price, and to take it if the Buyer is ſo ſimple or ignorant as to give it: It is not the Merchant who deceives, ſay they, it is the Buyer who deceives himſelf. However thoſe who act upon theſe deteſtable Principles are the firſt in praiſing the Honeſty and Diſintereſtedneſs of others, ſo that they ſtand ſelf-condemned.

Trade being ſo extenſive in all the Provinces of *China*, as I have already ſaid, it is not at all ſurpriſing that the Inhabitants are ſo little deſirous of Foreign

reign Trade, especially since they have contemptible Thoughts of all foreign Nations: Thus in their Sea-Voyages they never sail through the Streight of *Sonda*, their fartheſt Voyages reach no farther on the ſide of *Malacca* than to *Achen*, on the ſide of the Streights of *Sonda* to *Batavia*, which belongs to the *Hollanders*, and to the North only as far as *Japan*; I ſhall therefore explain as briefly as poſſible to what Places on theſe Seas they carry on a Trade, and what is the nature of the Merchandiſes which they import and export.

I. *Japan* is a Kingdom which they often frequent, and commonly ſet ſail for it in the Month of *June* or *July* at fartheſt: They go to *Camboya* or *Siam*, where they import Merchandiſes proper for thoſe Countries, and take in others that there is a great demand for at *Japan*, and when they return into their own Country they find that they have made 200 *per Cent* by their Voyage.

If from the Ports of *China*, that is from *Canton*, *Emouy*, or *Ning po*, they go directly to *Japan*, then they export the following Merchandiſes: 1. Drugs, ſuch as *Gin ſeng*, Birthwort, Rhubarb, and ſuch like. 2. Bark of *Arika*, white Sugar, Buffalo and Cow-Hides: As for the Sugar they gain greatly by it, even ſometimes a thouſand *per Cent*. 3. All ſorts of Silks, but chiefly Sattins, Taffeties, and Damasks of divers Colours, but principally black. Some of theſe Pieces coſt but ſix Taëls in *China*, and yet ſell at *Japan* for fifteen Taëls. 4. Silken Strings for Inſtruments, Eagle and Sandal Wood, which is much in requeſt among the *Japaneſe* for Perfumes, becauſe they conſtantly offer Incenſe to their Idols. 5. *European* Cloth and Camlets, which have a quick Sale, but as they are imported by the *Dutch* the *Chineſe* never carry them unleſs they can ſell them at the ſame Price, and yet they affirm they gain fifty *per Cent* thereby, which ſhews what a great Profit the *Dutch* make by the Trade.

The

The Merchandiſes which the *Chineſe* Traders load their Veſſels with back are,

1. Fine Pearls which coſt more or leſs in proportion to their Beauty and Bigneſs, and at ſome particular times they gain a thouſand *per Cent* by them.

2. Red Copper in Bars which they buy for three or four Taëls, and ſell in *China* for ten or twelve; wrought Copper, ſuch as Balances, Chafing-Diſhes, Incenſe-Pans, Baſons, *&c.* which they ſell very dear in their own Country, the Copper being fine and agreeable to the Sight.

3. Sabre-Blades, which are much eſteemed in *China*; they coſt but a Piaſter in *Japan*, and ſell ſometimes for ten Piaſters in *China*.

4. Smooth flowered Paper of which the *Chineſe* make Fans.

5. Porcelain which is very beautiful, but is not uſed in the ſame manner as that of *China*, becauſe it will not bear boiling Water; it is ſold in *Japan* much at the ſame Price as China-ware is ſold in *China*.

6. Japan'd Works, which are not equall'd in any other Place in the World: The Price is not ſettled, but the *Chineſe* dare not load but ſeldom with them for fear they ſhould not ſell again, but when they do import them they ſell extremely dear: A Cabinet that was but two Foot high, and not much above the ſame breadth, was ſold in *China* for a hundred Pieces of Eight: The Merchants of *Emouy* and *Ning po* are thoſe which load moſt freely with them, becauſe they carry them to *Manilla* and *Batavia*, and gain conſiderably by the *Europeans* who are fond of theſe ſort of Works.

7. Gold, which is very fine, and a certain Metal called *Tombac*, by which they gain fifty or ſixty *per Cent* at *Batavia*.

If one may depend on the Honeſty of the *Chineſe* it would be eaſy for the *Europeans* to have Commerce with *Japan* by their means; but this is impoſſible unleſs

unleſs they were to bear them Company, and be Maſters of the Cargo, and had a ſufficient Force to prevent Inſults.

II. The *Chineſe* alſo trade to *Manilla*, and import a great deal of Silk, ſtriped and flowered Sattins of different Colours, Embroidery, Carpets, Cuſhions, Night-Gowns, Silk Stockings, Tea, China-ware, Japan'd Work, Drugs, *&c.* by which they gain generally fifty *per Cent*, and bring nothing back but Pieces of Eight.

III. The Trade that the *Chineſe* carry on the moſt regularly is to *Batavia*, which they find moſt eaſy and moſt gainful: Not a Year paſſes but Veſſels ſail for this City from *Canton*, *Emouy*, and *Ning po*: It is towards the eleventh Moon, that is in *December*, that they put to Sea. The Merchandiſes they are loaded with are,

1. A kind of Green Tea, which is very fine and of a good Smell, but *Song lo* Tea is not much ſought after by the *Dutch*.

2. China-ware, which is ſold as cheap there as at *Canton*.

3. Leaf-Gold and Gold-Thread, which is nothing but gilt Paper; ſome of this is not ſold by weight but in ſmall Skains, and is dear becauſe it is covered with the fineſt Gold, but that which the *Chineſe* bring to *Batavia* is ſold only by weight; it is made up in Parcels with large long Tufts of red Silk, which is put there on purpoſe to ſet off the Colour of the Gold, and to make the Parcels weigh heavier: The *Hollanders* make no uſe of it, but they export it to *Malais*, where they make a conſiderable Profit of it.

4. *Toutenack*, a Metal that is between Tin and Iron, and brings the Merchants a hundred, and ſometimes a hundred and fifty *per Cent*.

5. Drugs, and eſpecially Rhubarb.

6. A great quantity of Utenſils of Copper, ſuch as Baſons, Chafing-Diſhes, great Kettles, &c.

They import from *Batavia*, 1. Silver in Pieces of Eight. 2. Spices, particularly Pepper, Cloves, Nutmegs, &c. 3. Tortoiſe-Shells, of which the *Chineſe* make very neat Toys, and among others Combs, Boxes, Cups, Knife-handles, Pipes, and Snuff-Boxes after the Faſhion of thoſe in *Europe*, and which coſt but five Pence. 4. Sandal-wood, and red and black Wood proper for Cabinet-work, and another red Wood which ſerves for dying, commonly called Brazil-Wood. 5. Agate-Stones ready cut, of which the *Chineſe* make Ornaments for their Girdles, Buttons for their Caps, and a kind of Bracelets for their Necks. 6. Yellow Amber in Lumps, which they ſell very cheap; in a word *European* Cloths, which they gain as much by as when they ſell them at *Japan*.

This is the greateſt Trade that the *Chineſe* carry on out of their own Country; they likewiſe go, but very ſeldom, to *Achen*, *Malacha*, *Ibor*, *Patana*, *Ligor*, which depend on the Kingdom of *Siam*, to *Cochinchina*, &c. The Trade that they carry on at *Ibor* is the moſt eaſy and gainful; they even would not gain the Expence of their Voyage when they go to *Achen*, if they fail'd of being there in the Months of *November* and *December*, which is the time that the Ships belonging to *Surat* and *Bengal* are upon the Coaſt.

They ſeldom import any thing elſe from this Country but Spices, ſuch as Pepper, Cinnamon, &c. Birds-Neſts, which are counted ſo delicious at the *Chineſe* Feaſts, Rice, Camphire, Ratan, which is a kind of long Cane which they weave together like ſmall Strings, Torches made of the Leaves of certain Trees which burn like Pitch, and ſerve for Flambeaux when they march in the Night, and Gold, Tin, &c.

There now remains nothing to be ſpoke of but the Trade the *Europeans* carry on with the *Chineſe*, and there

there is none but the Port of *Canton* which they can trade at but at certain times of the Year, nor yet do the *European* Veſſels come up quite as far as *Canton*, for they caſt Anchor in the River about four Leagues below, at a Place called *Hoang pou*; the River ſeems like a large Wood by the multitude of Veſſels which are there; they imported formerly Cloths, Cryſtals, Swords, Clocks, Striking-Watches, Repeating-Clocks, Teleſcopes, Looking-Glaſſes, Drinking-Glaſſes, *&c.* But ſince the *Engliſh* come regularly there every Year, all theſe Merchandizes are as cheap there as in *Europe*, and Coral itſelf can now be ſold no longer but with Loſs.

Thus, to ſpeak in general, there is no Trading now in *China* but with Mony, and there may be a conſiderable Gain made by purchaſing Gold, which is a Merchandize there: The Gold which is diſpoſed of at *Canton* is partly got out of the Provinces of *China*, and partly in foreign Countries, ſuch as *Achen*, *Cochinchina*, *Japan*, &c. The *Chineſe* at *Canton* melt all the Gold over again which comes from other Places, except *Cochinchina*, which is commonly the moſt beautiful and pure that can be when it is bought of the King of that Country, for the People ſend ſome underhand which is not ſo pure, but ſtands in need of being refined at *Canton*.

The *Chineſe* divide their Gold by Alloys as they do in *Europe*; that which is commonly ſold is from 90 *Carats* to 100, and is more or leſs dear according to the Time it was bought in; it is much the cheapeſt in *March*, *April*, and *May*, and deareſt from *July* to *January*, becauſe it is the Seaſon wherein there are the greateſt Number of Veſſels in the Port of *Canton*.

One may alſo buy excellent Drugs at *China*, different ſorts of Tea, Gold-thread, Musk, Precious Stones, Pearls, Quickſilver, *&c.* But the greateſt Trade with the *Europeans* conſiſts chiefly in japan'd Works,

Works, China-ware, and all ſorts of Silks, of which I ſhall ſpeak more at large.

Of the Chineſe *Varniſh, or Japan.*

THO' the Japan'd Works done at *Canton* are not ſo beautiful, nor ſo much in requeſt as thoſe that are made in *Japan* itſelf, or at *Tong king*, and *Nan king*, Capital of the Province of *Kiang nan*, 'tis not becauſe the Workmen do not uſe the ſame Varniſh and the ſame Gilding, but becauſe they make them in too great a hurry, and if they do but pleaſe the Eye of the *Europeans* they are very well ſatisfy'd.

A Work well japan'd ought to be done at leiſure, and a whole Summer is hardly ſufficient to bring it to Perfection; it is very uncommon for the *Chineſe* to have any beforehand, or that has lain by for ſome time, for they almoſt always wait for the Arrival of Ships before they begin, that they may conform to the Taſte of the *Europeans*.

This Varniſh, which gives ſo fine a Luſtre to their pieces of Work, and makes them ſo much in requeſt in *Europe*, is not a Compoſition, nor ſo great a Secret as ſome have imagin'd.

To undeceive them it is ſufficient to give an Account where the *Chineſe* get their Varniſh, and afterwards how it is apply'd.

The Varniſh that the *Chineſe* call *Tſi* is a reddiſh Gum which diſtills from certain Trees, thro' Inciſions made in the Bark of the Tree; theſe Trees are found in the Provinces of *Kiang ſi* and *Se tchuen*; but thoſe of the Diſtrict of *Kan tcheou*, one of the moſt Southern Cities of *Kiang ſi*, yield the moſt valuable Varniſh.

To get the Varniſh from theſe Trees it is neceſſary to wait till they are of ſeven or eight Years growth,

growth, for that which is got before is not near of ſo good a ſort; the Trunk of the youngeſt Trees from which they begin to get Varniſh are a *Chineſe* Foot in Circumference, and a *Chineſe* Foot is much larger than the King's Foot in *France:* It is ſaid that which diſtills from theſe Trees is better than that which is got from older, but then they yield much leſs, yet it is hard to ſay what Foundation there is for this, becauſe the Merchants make no ſcruple of mixing them both together.

Theſe Trees, whoſe Leaf and Bark are very like thoſe of the Aſh, are ſeldom more than fifteen Foot high, and then the Circumference of the Trunk is about two Foot and a half: It is ſaid that they bear neither Flowers nor Fruit, and that they multiply in the manner following.

In the Spring, when the Tree begins to ſprout, they chuſe the moſt likely Twig that proceeds from the Trunk, and not from the Branches; when the Twig is about a Foot long they coat it with Clay made of a yellow Earth; this Coat begins about two Inches above the Place where it proceeds from the Trunk, and is continued beneath four or five Inches; the Thickneſs of the Coat is at leaſt three Inches; this is cover'd very cloſe by means of a Mat which they tie carefully on to defend it from the Rain and the Injuries of the Air: It is left in this manner from the Vernal to the Autumnal Equinox, and then they open the Earth a little way, very carefully, to examine the Condition of the Roots which the Twig ſhoots forth, and which are divided into ſeveral Strings; if theſe Strings are of a yellowiſh or reddiſh Colour, they judge that it is time to ſeparate the Root from the Tree, and then they cut it dexterouſly, without any Injury to it, and afterwards plant it.

If theſe Threads are ſtill white it is a ſign they are too tender, and ſo they cloſe up the Earth again as it was before, and defer the Planting of the Shoot till

till the next Spring; but whether it is planted in the Spring, or Autumn, there muſt be a good deal of Aſhes put into the Hole that is prepared, otherwiſe the Piſmires would devour the tender Roots, or at leaſt get out all the Sap, and ſo cauſe them to wither.

Summer is the only Seaſon wherein Varniſh can be got from theſe Trees, for in the Winter they yield none, and that of the Spring or Autumn is always mixed with Water; beſides, it is only in the Night-time that the Varniſh diſtills from theſe Trees, and not at all during the Day.

In order to get the Varniſh they make ſeveral Inciſions in the Bark round about the Trunk, which muſt be deeper or ſhallower according to its Thickneſs; the firſt Row of Inciſions is about ſeven Inches above the Ground, at the ſame diſtance a little higher is another Row, and thus from ſeven Inches to ſeven Inches, not only to the top of the Trunk, but even along ſuch of the Branches as are of a ſufficient Thickneſs.

To make theſe Inciſions they uſe a little crooked Knife, and every Inciſion is made not directly downward but oblique, as deep as the Bark is thick, and no more; he who makes them with one Hand has a Shell in the other, the Edge of which he thruſts in as far as he can, which is about half a *Chineſe* Inch, and this is ſufficient to ſupport the Shell without any thing elſe: Theſe Shells, which are common in *China*, are much larger than our Oyſter-ſhells: Theſe Inciſions are made in the Evening, and the next Morning they gather what is run into the Shells; in the Evening they fix them again in the ſame Inciſions, and ſo continue in the ſame manner till the end of the Summer.

They are not the Proprietors of theſe Trees that get the Varniſh, but Merchants, who in the Seaſon contract with the Proprietors for two-pence-halfpenny a Plant; theſe Merchants hire Workmen, to whom they

give an Ounce of Silver a Month for their Labour, and if they do not find their own Proviſions, which is uncommon, then they have three-half-pence a Day; one of theſe Workmen is ſufficient for fifty Plants.

It is neceſſary to take ſome Precautions to ſecure the Workmen from the bad Impreſſion of the Varniſh, ſo that whether the Merchant maintains them or not, they are obliged to have a large Veſſel of Oil, wherein has been boil'd a certain Quantity of the fleſhy Filaments found mixed in Hogs Fat, and which will not melt with the other part; the Proportion is one Ounce to a Pound of Oil.

When the Workmen go to place the Shells in the Trees they carry with them a little of this Oil, wherewith they rub the Viſage and the Hands, and in the Morning, when they have gather'd the Varniſh and return to the Merchants, they rub themſelves more carefully with it.

After Dinner they waſh their Bodies with hot Water which the Merchant has ready, in which they boil a certain Quantity of the following Drugs, *viz.* of the outward rough Bark of Cheſnuts, the Bark of the Fir-tree, Salt-Petre in Cryſtals, and a Herb which they eat in *China* and in the *Indies*, and is a ſort of Blits; all theſe Drugs are ſuppoſed to be of a cold Nature.

Every Workman fills a little Baſon with this Water, and waſhes himſelf with it carefully; but inſtead of the common Baſons uſed by the *Chineſe* to waſh their Faces in the Morning, which are of Copper, the Workmen who gather Varniſh, rejecting this Metal, uſe thoſe that are made of Tin.

At the time when they work at the Trees they wrap their Heads in a Linnen Bag, which they tie about their Necks, and leave only two Holes to ſee through; they cover themſelves before with a ſort of Apron made of Doe-skin, which they tie about their

their Necks with Strings; they have alſo Buskins of the ſame, and long Gloves on their Arms.

When they gather their Varniſh they have a Veſſel made of Neats Leather faſten'd to the Girdle, with one Hand they take out the Shells, and with the other they ſcrape them with a ſmall Iron Inſtrument till they have got out all the Varniſh; at the bottom of the Tree is a Basket, wherein they leave the Shells till the Evening: To facilitate the gathering the Varniſh the Proprietors take care to plant them at a ſmall diſtance from each other, and when the time of gathering it is come, they faſten with Cords a great number of Poles acroſs from one Tree to another, which ſerve inſtead of Ladders to get up by.

The Merchant takes care to have ready a great Earthen Veſſel, on which is a wooden Frame ſupported by four Feet, like a ſquare Table whoſe Leaf is taken off, upon the Frame is a thin Cloth faſten'd to Rings by the four Corners; this Cloth is kept very ſlack, and on it they pour the Varniſh; that which is fluid runs through of itſelf, but they wring the Cloth to make the reſt paſs through, and the little that remains in the Cloth is placed apart and ſold to the Druggiſt, becauſe it is ſometimes uſed in Phyſick: They think they have made a good hand of their Bargain when a thouſand Trees, in one Night, yield twenty Pound of Varniſh.

After the Gathering is over the Merchant puts the Varniſh in wooden Buckets made very ſtrong, and faſten'd to the Covers with ſtrong Nails; a Pound of Varniſh, while it is freſh, is valu'd at about twenty Pence, and the Merchant gets double, or more, according to the diſtance of the Place to which it is tranſported.

The Workmen pay very dear for gathering the Varniſh, when they do not take the Precautions mentioned: The Diſeaſe begins with a kind of Ringworm, which in the Space of a Day covers the Face

and the reſt of the Body, for it ſpreads in a few Hours, and grows very red; ſoon after the Face begins to ſwell as well as the Body till the Perſon ſeems quite cover'd with a Leproſy.

To heal a Man, attack'd with this Diſtemper, they give him immediately a conſiderable Quantity of the Medicinal Water that the Workmen waſhed with to prevent theſe Accidents: This Water purges violently, and they afterwards make a ſtrong Fumigation with the ſame Water, and then wrap him up very cloſe till the Swelling is gone down, but the Skin is not ſo ſoon healed, for it cracks in ſeveral Places, from whence a great deal of Water proceeds; to remedy this they take of the Herb that I have ſaid to be a kind of Blits, then dry and burn it, and put the Aſhes upon the Parts affected, which imbibe the ſharp Humour that proceeds therefrom, and then the Skin dries, falls off, and comes anew.

The *Chineſe* Varniſh, beſides the Gloſs it gives to the leaſt Piece of Work it is apply'd to, has likewiſe the Property of preſerving the Wood, and preventing the leaſt Moiſture from penetrating therein; whatever liquid Matter is poured upon it, if it is wiped with a wet Cloth it leaves no Mark behind it, nor even the Smell of that which was poured upon it; but there is a great Art in applying it, for tho' it is naturally ſo good, yet it has need of a dextrous and careful Hand to apply it as it ought; a great deal of Skill and Patience are neceſſary in the Workman to find the juſt Temper that the Varniſh requires, for if it be either too liquid or too thick it will ſucceed but very indifferently.

The Varniſh is applied in two different Manners; the one, which is moſt ſimple, is immediately upon the Wood; after it has been well poliſh'd they paſs over it two or three times a kind of Oil, called by the *Chineſe*, *Tong yeou*; when it is well dried they lay on their Varniſh two or three times; it is ſo tranſparent

ſparent that you ſee the Grain of the Wood clearly through it, and therefore if they would hide the Materials they work upon they lay on the Varniſh a great number of times, and then it becomes ſo gloſſy that it reſembles a Looking-Glaſs: When the Work is dry they paint ſeveral ſorts of Figures with Gold or Silver, ſuch as Flowers, Men, Birds, Trees, Mountains, Palaces, &c. over which they lay Varniſh once more, both to preſerve it and give it a Gloſs.

The other Manner, which is not ſo ſimple, requires more Preparation, for it is laid upon a kind of ſmall Maſtick, which has been before applied upon the Wood; then they make a kind of Paſteboard of Paper, Flax, Lime, and ſome other Materials well beat together, which they glue upon the Wood, and which makes a Ground very ſmooth and ſolid, upon which they paſs the Oil beforementioned two or three times; afterwards they apply ſeveral Lays of Varniſh, which they dry one after another; every Workman has his particular Secret, which renders the Work more or leſs perfect according to his Skill.

It often happens that by ſpilling Tea and other hot Liquors upon theſe Works the Luſtre is loſt, becauſe the Varniſh tarniſhes and becomes yellow: "The "Means (ſays a *Chineſe* Author) to reſtore the ſhi-"ning Black that it had before is to expoſe it for a "Night to a white Froſt, or elſe to hold it for ſome "time in the Snow.

Of the Porcelain *or* China-ware.

CHINA-WARE, which is the moſt common Furniture that the *Chineſe* have, and is the chief Ornament of their Houſes, has been ſo much eſteem'd in *Europe*, and ſtill is ſo great a part of Trade, that it

it will not be amiſs to give an exact Deſcription of the making of it. Some Authors have ſaid that it was made of Egg-ſhells, or the Shells of certain Fiſh buried in the Earth for twenty or thirty, and even a hundred Years; which is the pure Invention of the Writers, who have depended upon their own Conjectures in this, as well as in many other things that concern this vaſt Empire, of which at ſeveral times they have given the moſt falſe, and often the moſt ridiculous Accounts.

China-ware is only made in a Town of the Province of *Kiang ſi*, the Name of which is *King te tching*, which is a League in length, containing above a Million of Souls, and is not above a League diſtant from *Feou leang*, a City of the third Order, on which it depends. *Feou leang* is in the Diſtrict of *Iao tcheou*, one of the Cities of the firſt Order in the Province. *P. Dentrecolles* had a Church in *King te tching*, and among his Converts he reckon'd ſeveral that were employed in making China-ware, or who traded in it very much, ſo that it was from them that he gained all his Knowledge of this curious Art.

But beſides this he has ſeen every thing himſelf relating to it, and has conſulted the *Chineſe* Books that treat on this Subject, eſpecially the Hiſtory or Annals of *Feou leang*; for it is common in *China* for every City to print a Hiſtory of its Diſtrict, comprehending its Situation, Extent, and the Nature of the Country, Manners of the Inhabitants, Perſons diſtinguiſh'd for Arms, Arts, or Integrity of Life, the extraordinary Events, and eſpecially the Merchandizes and Commodities which are exported from it.

This Father has ſearched in vain for the Inventor of China-ware, for the Annals ſay nothing of him, nor how it came to be invented; they only ſay that formerly China-ware was exquiſitely white, without any Defect, and that whatever was tranſported into other Kingdoms had no other Name but *The Precious*

Jewels

Jewels of Iao tcheou; and lower it is added, *The fine China-ware, which is of a lively gloſſy White, and a clear Sky-blue, comes all from* King te ching: It is made in other Places, but it is of a quite different Colour and Fineneſs.

In ſhort, without ſpeaking of other Works of this ſort made throughout *China*, to which they never give the Name of *Porcelain*, there are ſome Provinces, as thoſe of *Canton* and *Fo kien*, where they work in Porcelain, but Strangers cannot be deceived by it; that of *Fo kien* is as white as Snow, but has no Gloſs, and is not painted with Colours: The Workmen of *King te ching* formerly carried thither all their Materials, hoping for a conſiderable Gain on account of the great Trade that the *Europeans* then carried on at *Emouy*, but to no purpoſe, for they could not ſucceed.

The Emperor *Cang hi*, who deſired to know every thing, cauſed ſome of the Workmen in this Ware to be brought to *Peking*, and every thing proper for their Buſineſs; they omitted nothing that was likely to give Succeſs, being under the Prince's Eye, and yet we are aſſur'd that their Work failed: It is not unlikely but Reaſons of Intereſt and Policy had their Influence in this Affair, but however that be it is only *King te tching* that has the Honour to produce China-ware for all Parts of the World; even the *Japaneſe* themſelves are obliged to purchaſe it in *China*.

Every thing that belongs to China-ware, *ſays* P. Dentrecolles, *for it is he who ſpeaks in the reſt of this Article*, is reduced to that which enters into the Compoſition, and that which is preparatory thereto, and likewiſe to the different kinds and the manner of making it, as alſo to the Oil which gives it the Gloſs, and to its Qualities; to the Colours which adorn it, and the Art of laying them on; to the Baking, and to the Meaſures which are taken to give it a proper Degree of Heat: In ſhort I ſhall conclude with

making ſome Reflections on the ancient and modern Porcelain, and on certain things which render it impracticable for the *Chineſe* to imitate thoſe Deſigns that have been ſent them.

The Matter of China-ware is compoſed of two ſorts of Earth, one called *Pe tun tſe*, and the other *Kao lin*; this latter is mixed with ſhining Particles, the other is ſimply white, and very fine to the Touch. The *Pe tun tſe*, whoſe Grain is ſo fine, is nothing elſe but Pieces of a Rock got out of Quarries, and cut into the Form of Bricks; all ſorts of Stones are not proper to form *Pe tun tſe*, for it would be Labour in vain to ſearch for it twenty or thirty Leagues in a neighbouring Province; the good Stone, ſay the *Chineſe*, ought to have a greeniſh Caſt.

The firſt Preparation is in the following manner: They take great Iron Clubs or Hammers to break the Stone in Pieces, after which they put the ſmall Bits into Mortars, and by the help of certain Peſtles made of Stone and capp'd with Iron, they are reduced into very fine Powder.

Theſe Peſtles work without ceaſing, either by Man's Labour or by the Aſſiſtance of Water, in the ſame manner as the Hammers of Paper-mills.

They then caſt the Powder into a great Veſſel full of Water, and ſtir it up ſtrongly with an Iron Spatula; after it has reſted a few Minutes there ſwims on the Surface a Cream four or five Fingers thick, which they take off and pour into another Veſſel full of Water. They agitate thus ſeveral times the Water of the firſt Veſſel, gathering every time what ſwims on the Top, 'till there remains nothing but the groſs Part which they take out and pound afreſh.

With reſpect to the ſecond Veſſel, wherein they caſt that which was gather'd from the firſt, they wait till it has formed at the bottom a kind of Paſte, and when the Water appears clear they pour it gently off that the Sediment may not be diſturb'd, and throw the Paſte into

large

large Moulds fit to dry it in : Before it is quite hardened they divide it into ſmall Squares which they ſell by Hundreds; this Shape and its Colour have given it the Name of *Pe tun tſe*.

The Moulds wherein this Paſte is thrown are a kind of large Box, the Bottom of which is filled with Bricks placed in ſuch a manner as to make an equal Superficies ; upon a Bed of Bricks thus placed they lay a thick Cloth of the ſame length and breadth as the Box, then they pour in the Matter, which they cover ſoon after with another Cloth, upon which they place another Bed of Bricks laid flatwiſe one by another : All this Apparatus ſerves to get out the Water more readily without loſing any thing of the Subſtance, which as it grows hard readily takes the Figure of the Bricks.

There would be nothing to add to this Article, if the *Chineſe* were not accuſtomed to adulterate their Merchandiſe, but People, who roll ſmall Grains of Paſte in Powder of Pepper to cover them with it, and to mix them with the true Pepper, are not willing to ſell *Pe tun tſe* without groſſer matter mix'd with it, for which reaſon they are oblig'd to purify it again at *King te ching* before they uſe it.

The *Kao lin*, which enters into the Compoſition of China-ware, requires ſomewhat leſs Labour than the *Pe tun tſe*. They find Mines of it in the Boſom of the Mountains, which are covered outwardly with a reddiſh Earth : Theſe Mines are pretty deep, and the Matter we are ſpeaking of is found by Lumps, of which they make ſmall Pieces like Bricks in the ſame manner as the *Pe tun tſe*. I am very ready to believe that the white Earth of *Malta*, call'd St. *Paul*'s Earth, contains in it a Subſtance of like nature with this, tho' the ſmall ſhining Particles have not been obſerved as are in *Kao lin*.

It is from the *Kao lin* that the China-ware receives its Firmneſs, becauſe it is as it were the Sinews thereof ;

of: Thus it is the Mixture of a ſoft Earth that gives ſtrength to the *Pe tun tſe*, which is got from the hardeſt Rocks: A rich Merchant has informed me that the *Engliſh*, or *Hollanders*, for the *Chineſe* Name is common to both Nations, purchaſed ſome Years ago *Pe tun tſe*, which they carried into their Country to make China-ware, but having forgot *Kao lin* their Enterpriſe came to nothing, as they afterwards owned; on which Occaſion the *Chineſe* Merchant ſaid with a laugh, *That they would have a Body whoſe Fleſh ſhould be ſupported without Bones.*

They have found not long ago another Material fit to enter into the Compoſition of China-ware, which is a Stone or a kind of Chalk called *Hoa ché*, which the *Chineſe* Phyſicians ſay is deterſive, opening and cooling: They take ſix Parts of this Stone and one of Liquorice, which they powder, and put half a Spoonful of the Powder into a Cup of freſh Water, which they give the Patient to drink, pretending that this Ptiſan cools the Blood and allays the internal Heat.

Thoſe that are employ'd in making China-ware have thought proper to uſe this Stone in the room of *Kao lin*, and perhaps thoſe Parts of *Europe* that will yield no *Kao lin* may furniſh *Hoa ché*. It is called *Hoa* becauſe it is glutinous, and has ſomething of the nature of Sope: The China-ware that is made with the *Hoa ché* is not ſo common, but much dearer than the other; and as for the Painter's Work, if compared with ordinary China-ware, it is like what Vellum is with reſpect to Paper. Beſides this China-ware is ſo light that it ſurpriſes one that is accuſtomed to handle the common ſort: It is likewiſe more brittle than the common, becauſe it is difficult to hit upon the true Degree of baking. There are ſome who make uſe of the *Hoa ché* to make the Body of the Work, contenting themſelves with making a fine Glue, wherein they plunge the work when it is dry, that it may take

take one Lay before it receives the Colours and Varniſh, by which means it acquires a great deal of Beauty.

As to the manner of working *Hoa ché* I ſhall now explain it. 1*ſt*, When they have got it from the Mine they waſh it in River or Rain-Water to ſeparate the remainder of yellow Earth that ſticks to it. 2*d*. They then break it and put it in a Veſſel of Water to diſſolve, and prepare it in the ſame manner as *Kao lin*. It is affirmed that China-ware may be made with *Hoa ché* alone prepared in this manner, and without any mixture; but one of my Diſciples, who made of this kind, has told me that to eight parts of *Hoa ché* he put two parts of *Pe tun tſe*, and that in any thing elſe they proceeded in the ſame manner as when they make the common China-ware.

I ſhall add one Obſervation concerning *Hoa ché*; when it is prepared and made into little Squares they ſoak a certain Quantity of them in Water, and make a clear Paſte in which they dip a Pencil, and trace ſeveral Deſigns upon the China-ware, and after it is dry they give it the Varniſh; when it is baked theſe Deſigns appear, being of a different White from that of the Body of the China-ware.

They paint Figures upon the China-ware with *Che kao*, which is a kind of Stone or Mineral like Allum, as well as the *Hoa ché*, which gives another kind of white Colour; but *Che kao* has this in particular, that before it is prepared as the *Hoa ché* it muſt be burnt in a Furnace, afterwards they break it, and give it the ſame Shape as *Hoa ché*; they throw it into a Veſſel full of Water, ſtir it about, and gather at ſeveral Times the Cream that ſwims on the Top, and when this is done they find a pure Maſs, which they uſe in the ſame manner as the purify'd *Hoa ché*.

The *Che kao* does not ſerve for the Body of the China-ware, for nothing but the *Hoa ché* can ſupply the place of *Kao lin*, and give ſolidity to the Ware.

Beſides

Beſides the Barks loaded with *Pe tun tſe* and *Kao lin* there are others full of a whitiſh liquid Subſtance, which is brought to *King te tching*: I knew a great while ago that this Subſtance was an Oil which gives the Ware its Whiteneſs and Gloſs, but I was ignorant of the Compoſition which I have ſince learn'd: It ſeems that the *Chineſe* Name *Yeou*, which is given to different ſorts of Oil, agrees leſs with the Liquor of which I ſpeak than that of *Tſi*, which ſignifies Varniſh, and I believe that is what they would call it in *Europe*. This Oil or Varniſh is got from a very hard Stone, which is not very ſurprizing, ſince it is pretended that Stones are formed of the Salts and Oils of the Earth, which mix and unite intimately together.

Tho' the kind of Stone which makes *Pe tun tſe* may be uſed to get the Oil alſo, yet they chooſe a whiter ſort, the Spots of which are of a deeper Green.

It is neceſſary at firſt to waſh the Stone well, after which it is to be prepared in the ſame manner as for *Pe tun tſe*: When there is in the ſecond Veſſel the pureſt part of the firſt, which is gained in the manner before-mentioned, to about a hundred Pounds of this Cream they add a Pound of *Che kao*, made red by the Fire, and beaten ſmall; this is as it were the Runnet which gives it a Conſiſtence, tho' they take care to keep it always liquid.

This Oil of Stone is never uſed alone, but is mixed with another which is as it were the Soul; the Compoſition of which is as follows: They take large Pieces of quick Lime, on which they throw a little Water with their Hands to reduce it to a Powder, then they put on a Lay of dry Fern, on which they put another Lay of Lime: Thus they put on ſeveral alternately one upon another, after which they ſet Fire to the Fern: When all is conſumed they divide theſe Aſhes between new Lays of dry Fern, which is done five or ſix ſeveral times, and the oftener it is done the better is the Oil.

Here-

Heretofore, ſays the Hiſtory of *Feou leang*, beſides Fern they made uſe of the Wood of a Tree, the Fruit of which is called *Se tſe*; if one may judge from the Roughneſs of the Fruit before it is ripe, and by its ſmall Crown, it ſeems to be a kind of Medlar. They now make no uſe of it, perhaps becauſe it is exceeding ſcarce, and it ſeems probable that for want of this Wood the China-ware that is made at preſent is not ſo beautiful as it was formerly. The Nature of the Lime and Fern contribute alſo to the Goodneſs of the Oil, and I have obſerved that that which comes from ſome Places is much more in Requeſt than that which is brought from ſome others.

When they have got a proper quantity of the Aſhes of Lime and Fern they throw them into a Veſſel full of Water: To a hundred Pounds you muſt add the Solution of a Pound of *Che kao*, and ſtir the Mixture well, then let it reſt till there appears upon the Surface a Film or Cruſt, which they gather and put into a ſecond Veſſel, and this is done ſeveral times: When there is formed a kind of Paſte at the bottom of the ſecond Veſſel they pour off the Water very gently, preſerving the liquid matter at the bottom, and this is the ſecond Oil that is to be mixed with the preceding: That the Mixture may be juſt it is neceſſary that the two Kinds of Oil ſhould be equally thick, and that they may judge when they are ſo they dip ſeveral times ſmall Bricks of *Pe tun tſe* into both, and when they are drawn out their Superficies diſcovers whether the Conſiſtence of both is the ſame.

As for the quantity of theſe Oils the beſt way is to mix ten Meaſures of Oil of Stone with one Meaſure made of Aſhes and Lime; thoſe who are moſt ſparing never put leſs than three Meaſures: The Merchants who ſell this Oil, if they are inclined to tricking, find no great difficulty to increaſe the quantity, for they need only to put Water into it, and to cover the

the Fraud add *Che kao* in proportion, which hinders the Matter from being too liquid.

There is another kind of Varniſh called *Tſi kin yeou*, that is Varniſh of burniſh'd Gold; but I ſhould rather call it Varniſh of the Colour of Caſt-Braſs, or Coffee, or of a dead Leaf. This Varniſh is a new Invention, and to make it they take common yellow Earth, and manage it in the ſame manner as for *Pe tun tſe*, and when this Earth is prepared they uſe none but the fineſt ſort, which they caſt into Water, and make a kind of Paſte about the thickneſs of the common Varniſh called *Pe yeou*. Theſe two Varniſhes *Tſi kin* and *Pe yeou* are to be mixed together, and for this purpoſe they ought to be of an equal Conſiſtence, which is tried as before-mentioned.

They likewiſe put into the *Tſi kin* Varniſh, or the Oil of Lime and Fern-Aſhes prepared as aforeſaid, and of the ſame Conſiſtence as *Pe yeou*, but they mix more or leſs of theſe two Varniſhes with the *Tſi kin*, according as they would have it deeper or brighter.

A few Years ago they found the Secret to paint with the *Tſoui*, and to gild the China-ware: They have likewiſe tried to make a mixture of Leaf-Gold with Varniſh and Powder of Flint, which they apply in the ſame manner as they do Red with Oil; but this Attempt did not ſucceed, and they found that the Varniſh *Tſi kin* look'd better, and had a greater Gloſs.

There was a time when they made Diſhes with the gilt Varniſh on the outſide, and uſed the pure white Varniſh within: They have varied ſince then, and upon a Diſh or Veſſel, that they deſign to varniſh with the *Tſi kin*, they applied in one or two Places a round or ſquare piece of wet Paper, and after having laid on the Varniſh they took off the Paper, and painted the Space unvarniſhed with Red or Blue. When the China-ware was dry they varniſhed it in the uſual manner; ſome fill'd up theſe empty Places with

with a blue or black Ground, with a design to gild it after it had been baked the first time.

Before I explain the manner of using this Oil or Varnish, it is proper to give a Description how China-ware is made, and I shall begin with the Work that is done in the least frequented Places of *King te tching*: Within one particular Place, encompassed with Walls, they build vast Pent-houses, wherein appear a great number of earthen Vessels one row above another; 'tis within this Compass that a number of Workmen have their Habitations, and have each their particular Task: One Piece of China-ware, before it is fit for the Furnace, passes through the Hands of above twenty Persons, and this without Confusion.

The first Labour consists in purifying afresh the *Pe tun tse*, and *Kao lin*, from the Dregs that remain when it is cold: They bruise the *Pe tun tse*, and throw it into a Vessel full of Water, stirring it about with a large Spatula till it is dissolved, when they let it settle a few Moments, and then gather what swims on the Surface, repeating it in the manner beforementioned.

As for the Pieces of *Kao lin* there is no occasion to break them, for they only put them into a clean Basket, which they dip into the Water, and the *Kao lin* will dissolve of it self, and there commonly remain Impurities which must be thrown away. At the end of a Year this Refuse is thrown of a Heap, and makes large Hillocks of white spungy Sand, of which it is necessary to clear the Place where they work.

These two Materials, being thus prepared, they must be mixed in a just proportion, so that for fine China-ware there is as much *Kao lin* as *Pe tun tse*; for the middle sort they use four Parts of *Kao lin* to six of *Pe tun tse*; for the worst they put one part of *Kao lin* to three of *Pe tun tse*.

When this is done they throw the Mass into a large hollow Place, every where well closed and paved, then

then they tread it, and knead it till it grows hard, which is very laborious; for thoſe Chriſtians who have been employed at it come to Church with great difficulty, and cannot get leave without ſubſtituting others in their room, for when this Labour is ſuſpended all the reſt of the Workmen are ſtopp'd.

The Maſs, being thus prepared, they take different pieces of it and ſpread upon large Slates, they then knead it and work it every way, taking great care that there is no ſpungy place, or any foreign matter, for a Hair or a Grain of Sand would ſpoil the whole Work: If the Maſs is not well kneaded the China-ware will crack, ſplit, run, and warp. It is from theſe firſt Elements that ſo many excellent Veſſels are made, ſome by the Wheel, and others in Moulds, and afterwards finiſhed with the Chiſel.

All the ſmooth Works are made the firſt way; as for inſtance, a Diſh when it comes from the Wheel is very rude and imperfect, not unlike the Crown of a Hat that has not yet been put on the Block: The Workman gives it what Wideneſs and Height he pleaſes, and parts with it almoſt as ſoon as he has taken it in hand, for he gets but the value of half a Farthing for a Board, and every Board has twenty-ſix Pieces. The Foot of the Cup is then but an unfaſhioned Lump of the ſame Diameter that it is deſigned to be, and is hollowed with a Chiſel, when the Cup is dry, and has received what Ornaments were intended for it.

As ſoon as the Cup is taken from the Wheel it is immediately given to a ſecond Workman, and ſoon after delivered to a third, who puts it in a Mould, and gives it its proper Figure: A fourth Workman poliſhes the Cup with a Chiſel, eſpecially towards the Edges, and makes it as thin as it is neceſſary to render it tranſparent; then he ſcrapes it ſeveral times, moiſtening it a very little, if it be dry, leſt it ſhould break: When they take the Cup out of the Mould it

muſt

muſt be rolled gently upon the ſame Mould, without preſſing it more on one ſide than the other, otherwiſe it would not be exactly round, or would warp.

It is ſurpriſing to behold with what Swiftneſs theſe Veſſels paſs thro' ſo many Hands, ſome affirm that a Piece of China-ware, after it is baked, has paſſed the Hands of ſeventy Workmen, which I am ready to believe after what I have ſeen my ſelf.

The great Pieces of China-ware are made at twice, one half is lifted upon the Wheel by three or four Men that it may have its proper Shape, and the other half being almoſt dry is joined to it, and united with the ſame matter it is made of, moiſten'd in Water, which ſerves inſtead of Mortar or Glue: When theſe Pieces thus faſtened together are quite dry, they poliſh the Place where they were joined with a Knife, both on the inſide and the outſide, which by the means of Varniſh looks as ſmooth as the reſt. In the ſame manner they apply Handles, Ears, and ſuch like things to the Veſſels.

This has relation chiefly to the China-ware that is made in Moulds, or by the Hands only, ſuch are thoſe Pieces that are hollow, or have an odd Shape, as Animals, Idols, Groteſque Figures, Buſts, of which the *Europeans* give Patterns, and others of the ſame nature. Theſe ſort of Works are made in three or four Pieces, which they add one to another, and afterwards finiſh with Inſtruments proper to hollow, poliſh, and trace the different Strokes which the Mould has not impreſſed.

As for Flowers and other Ornaments which are not in *Relievo*, but are as it were engraved, they are applied on the China-ware with Seals and Moulds, and they apply *Relievoes* ready prepared much in the ſame manner as they fix Gold Lace on a Garment.

That which I have ſeen relating to Moulds is as follows: When they have the Model of the China-ware that is beſpoke, and which they cannot imitate

by the Wheel only, they apply to the Model a ſort of Earth proper to make Moulds, and when the Impreſſion is taken they ſeparate the Mould from the Model in ſeveral pieces, which they ſuffer to dry gently.

When they deſign to make uſe of it they bring it near the Fire for ſome time, after which they fill it with a Paſte proper to make China-ware, according to what thickneſs they deſire it; they preſs it in all Places with the Hand, and then place the Mould a Moment before the Fire, which looſens the Figure from the Mould by drying up the Moiſture that united the one to the other.

The different Pieces thus work'd ſeparately are united again in the ſame manner as other China Veſſels: I have ſeen Figures of Animals thus made that were very heavy; they let the Maſs grow hard, and then giving it the Figure that they propoſe they afterwards finiſh it with a Chiſel, or join the ſeveral Parts before work'd ſeparately: Theſe ſort of Pieces are made with a great deal of trouble, and are in great requeſt.

When the Work is finiſhed they varniſh and bake it, then paint it if it be deſired with ſeveral Colours, and gild it and bake it a ſecond time. Pieces of China-ware thus made are ſold extremely dear; all theſe Works ought to be covered from the Cold, for Moiſture makes them crack when they do not dry equally, and it is to avoid this Inconveniency that they ſometimes make Fires in the Laboratories.

Theſe Moulds are made of a yellow fat Earth, which as I imagine is common enough, being got in a Place not far from *King te tching*: They knead this Earth, and when it is become firm, and a little hard, they take the neceſſary quantity to make a Mould, and beat it very much: When they have given it the Figure that is deſired they let it dry, after which they finiſh it upon the Wheel. To haſten a Work, that is beſpoke, they make a great number of Moulds that

ſeveral

ſeveral Companies of Workmen may be employ'd at a time.

If they take care of theſe Moulds they will laſt a long while, and a Merchant, who has them ready by him for any Works which a *European* may beſpeak, can finiſh them much ſooner and cheaper, and gain conſiderably more by them than another Merchant, who has them to make. If it happens that the Moulds ſhould crack, or there is the leaſt Flaw in them, they are of no farther ſervice, unleſs for China-ware of the ſame Figure that is much leſs; for then they put it upon the Wheel, and repair it that it may ſerve a ſecond time.

It is now time to embelliſh the China-ware in letting it paſs through the Hands of the Painter: Theſe *Hoa pei*, or Painters of China-ware, are as poor as the other Workmen, and it is no wonder, for ſome few excepted they could not be ſuppoſed to have ſerved at the Trade but a few Months. The Skill of theſe *Chineſe* Painters is founded upon no Principles, for they only do things by Rote, aſſiſted by a very poor Imagination, being quite ignorant of all the excellent Rules of this Art, and yet it muſt be owned they have a knack of painting China-ware, as well as Fans and Lanthorns of a very fine Gauze, with Flowers, Animals, and Landskips which are juſtly admired.

The Labour of Painting is divided in the ſame Laboratory between a great number of Workmen: It is the Buſineſs of one to make the coloured Circle, which is near the Edges of China-ware; another traces the Flowers, which are painted by a third; it belongs to one to make Rivers and Mountains, to another Birds and other Animals: As for the Figures of Men they are commonly the worſt done of all.

The Colours of China-ware are of all ſorts, and yet you ſeldom ſee in *Europe* any other than a bright blue upon a white Ground: However I believe our Merchants have imported others, tho' they

they are very ſcarce. Some have a Bottom like our Burning-glaſſes, ſome are quite red, and ſpeckled with ſmall Spots: When theſe ſort of Works are brought to their utmoſt Perfection, which is difficult to do, they are greatly eſteemed and extremely dear.

In ſhort there is other China-ware painted with Landskips, mixed with almoſt all ſorts of Colours, and ſet off with the Luſtre of Gilding: Theſe are very beautiful if the neceſſary Expences are allowed for the making them, but as for the ordinary China-ware of this Kind it is not comparable to that which is painted with Blue only. The Annals of *King te tching* ſay, that formerly the People made uſe of white China-ware only, perhaps becauſe they had not found in the Neighbourhood of *Iao tcheou* a Blue leſs precious than that which is uſed for the fineſt China-ware, which is brought from a diſtant Country, and ſold very dear.

They relate that a China-ware Merchant, being Shipwrecked on a deſart Coaſt, found by accident more Riches than he had loſt; for wandering upon the Shore, while the Sailors were making a ſmall Boat out of the Wreck of the Veſſel, he perceived that the Stones proper to make the fineſt Blue were very common there, and brought with him a conſiderable Load, and there was never ſeen, as they affirm, ſo fine a Blue at *King te tching*; but it was to no purpoſe that the *Chineſe* Merchant afterwards ſought for the Coaſt which Chance had before conducted him to.

This fine Blue is prepared after the following manner: Firſt they bury it in Gravel about the depth of half a Foot in a Furnace, where they bake it for twenty-four Hours; then they reduce it into an impalpable Powder in the ſame manner as other Colours, not upon Marble, but in great China-Mortars, the Bottoms of which are unglazed as well as the Head of the Peſtles which ſerve to beat it.

But

But there are ſome Obſervations neceſſary to be made relating to this: 1. Before it is buried in Gravel, in the Furnace where it is to be baked, it muſt be well waſhed from the Earth that adheres to it. 2. It ought to be encloſed in a Box made of China-ware well cloſed and luted. 3. When it is baked they break it, and paſs it through a Searſe, and put it into a glazed Veſſel, pouring on it boiling Water, ſtirring it about, and then they take off the Froth which ſwims on the top, and pour off the Water very gently.

This Preparation of Blue with boiling Water muſt be repeated two ſeveral times, after which they take the Blue while it is yet moiſt, and reduce it into a fine Paſte, and then throw it into a Mortar, where they grind it for a conſiderable time.

I have been aſſured that this Azure or *Lapis Lazuli* is found in Coal-Pits, or among the red Earth that lies near them: There are ſome upon the Superficies of the Earth, which is a certain Sign that in digging a little in the ſame Place you may infallibly find more. They are found in the Mine in ſmall pieces about the bigneſs of a large Finger, not round but flat: The coarſe *Lapis Lazuli* is common enough, but the fine is very rare, and is not eaſily diſcernable by the Eye, and therefore it is neceſſary to try it, if you are not willing to be deceived.

This Proof conſiſts in painting a China-Diſh, and then baking it: If *Europe* could ſupply this fine Azure, and the beautiful *Tſiu*, which is a kind of Violet, it would be a valuable Commodity for *King te tching*, and for a ſmall quantity carried thither they might bring back in exchange the fineſt China-ware. I have already ſaid that the *Tſiu* is ſold for a Taël and eight *Mas* the Pound, which is nine Livres; and a Box of fine Azure, containing ten Ounces, is ſold for two Taëls, which is twenty *Soûs* an Ounce.

They have attempted to paint ſome China-Veſſels black, with the fineſt China-Ink, but without ſucceſs, for when the Veſſels were baked they were found to be very white; for which reaſon it was ſuppoſed that the black Colour, not being ſubſtantial enough, was diſſipated by the Action of the Fire, or elſe they had not ſufficient Strength to penetrate the Lay of Varniſh, or produce a Colour different from Varniſh alone.

The Red is made of Copperas *Tſao fan*, and perhaps the *Chineſe* have ſomething particular in this, for which reaſon I ſhall relate their Method: They put a Pound of Copperas into a Crucible, which they lute well to another Crucible, on the top of which is a ſmall Opening, covered in ſuch a manner that it may be eaſily uncovered when there is occaſion: They ſurround it with a great deal of lighted Charcoal, and to make the Reverberation more conſiderable encloſe it with Brick; while the Smoke ariſes very black the matter is not yet ſufficiently done, but it is when there proceeds a kind of a ſmall fine thin Cloud: Then they take a little of this matter, moiſten it with Water, and try it upon Fir-wood; if it produces a bright Red they take away the Fire from about it, and almoſt cover the Crucible; when it is quite cold they find a ſmall red Cake formed at the bottom of the Crucible, but the fineſt Red adheres to the Crucible that is above: A Pound of Copperas yields four Ounces of Red, wherewith they paint the China-ware.

Tho' the China-ware is naturally white, and the Varniſh they lay upon it ſerves to make it more ſo, yet there are certain Figures that require a particular ſort of White on the China-ware, which is painted with different Colours. This White is made with a Powder of tranſparent Flints calcined in the Furnace after the ſame manner as *Lapis Lazuli*: To half an Ounce of this Powder they add an Ounce of powdered White-lead, which enters into other Mixtures of Colours;

Colours; for inſtance to make a Green they take one Ounce of White-lead, half an Ounce of powdered Flint, and three Ounces of *Tong hoa pien*, which I believe, according to the Information I could get, is the fineſt Scales of Copper when hammered.

The Green thus prepared becomes the Mother of the Violet, which is made by adding more of the White. The Yellow is made by taking ſeven Drams of prepared White mentioned before, to which they add three Drams of red Copperas.

All theſe Colours laid upon China-ware already baked, after being varniſhed, do not appear green, violet, yellow, or red, till after they have received the ſecond Baking: Theſe ſeveral Colours are laid on, *ſays the* Chineſe *Book*, with White-lead, Salt-Petre and Copperas, but the Chriſtians who work at the Trade mentioned nothing to me but White-lead, which is mixed with the Colour when it is diſſolved in Gum-Water.

The red Varniſh or Oil called, *Yeou li hong*, is made with the Duſt of red Copper, and with the Powder of a Stone or Flint which has a reddiſh Caſt. A Chriſtian Phyſician aſſured me that this Stone was a kind of Allum which they made uſe of in Phyſick; they beat the whole in a Mortar, mixing with it young Men's Urine, and the Oil *Pe yeou*; but I could not diſcover the Quantity of theſe Ingredients, for thoſe that have the Secret are careful not to divulge it.

They apply this Mixture to the China before it is baked, and they give it no other Varniſh; but they muſt take heed while it is baking that the red Colour does not run; they have aſſur'd me that when they lay this Red upon China-ware it is not made of *Pe tun tſe*, but *Kao lin*, of the yellow Earth prepared in the ſame manner as the *Pe tun tſe*; it is very likely that ſuch kind of Earth is moſt proper to take this Colour.

Perhaps ſome will be glad to know how this Powder of Copper is prepared: It may be remembred that I have ſaid elſewhere, that they have no coined Mony in *China*, but inſtead of it make uſe of Silver unminted, and that there is much of it of a baſe Alloy: However there are Occaſions that make it neceſſary to reduce it to fine Silver, as for inſtance when it is to pay the Taxes, or ſuch like Contributions, and then they have recourſe to Workmen whoſe Buſineſs is only to refine it, they having Furnaces made on purpoſe to ſeparate from it the Copper and the Lead, and of this Copper they make the Powder, which probably retains ſome imperceptible Particles of the Silver and Lead.

Before the melted Copper hardens and congeals, they take a ſmall Bruſh and dip it ſlightly in Water, then ſtriking the Handle of the Bruſh they ſprinkle the Water on the melted Copper, and then a Pellicule is formed upon the Superficies, which they take up with ſmall Iron Tongs, and plunge it in cold Water, whence the Powder is formed, which increaſes as often as they repeat the Operation.

For my own part I believe that if *Aqua fortis* was uſed to diſſolve the Copper, this Powder would be more proper to make the Red of which I am ſpeaking; but the *Chineſe* have not the Secret of making *Aqua fortis* and *Aqua regia*, their Inventions being the moſt ſimple that can be imagin'd.

Another kind of Red is blown on in the manner following: They take Red ready prepared, and a Pipe, one of the Ends of which is covered with a thick Gauze, and apply gently the lower End of the Pipe upon the Colour which the Gauze takes up, after this they blow in the Pipe upon the China-ware, which afterwards appears ſpotted with ſmall red Specks. This ſort of China-ware is ſtill dearer and more uncommon than the preceding, becauſe the Execution is more difficult, if all the requiſite Proportions are obſerved.

They

They blow on the Blue in the ſame manner as the Red, and it is much eaſier to ſucceed therein; the Workmen agree, that if the Expence was not too great, they could in the ſame manner blow Gold and Silver upon the Ware, the Ground of which ſhould be black or blue; that is they can ſpread it equally like a kind of Shower of Gold and Silver; this ſort of China-ware, being of a new Taſte, would not fail to pleaſe; they ſometimes blow on the Varniſh likewiſe: Some time ſince they made for the Emperor ſuch fine and ſlender Works that they were obliged to lay them upon Cotton, becauſe they could not handle ſuch delicate Pieces without danger of breaking them, and as they could not dip them in the Varniſh, without taking them in their Hands, they blow'd it on, and ſo covered the China-ware intirely therewith.

I have obſerved that in blowing on the Blue the Workmen uſe a Precaution to preſerve the Colour, which does not fall upon the China-ware, that they may loſe as little as poſſible; this Precaution is taken by placing the Veſſel upon a Pedeſtal, and ſpreading under the Pedeſtal a large Sheet of Paper, which will ſerve for ſome time; when the Azure is dry they bruſh it off the Paper with a ſmall Bruſh.

But for the better underſtanding the exact Manner that the Painters uſe in mixing their Colours, and in making new ones, it will be proper to explain the Proportion and the Meaſure of the *Chineſe* Weights.

The *Kin* or *Chineſe* Pound is ſixteen Ounces, called *Leangs*, or *Taëls*.

The *Leang* or *Taël* is a *Chineſe* Ounce.

The *Tſien* or *Mas* is the tenth Part of a *Leang* or *Taël*.

The *Fuen* is the tenth Part of the *Tſien* or *Mas*.

The *Ly* is the tenth Part of the *Fuen*.

The *Hac* is the tenth Part of the *Ly*.

This

This being underſtood the following is the Manner that they compoſe the Red made with Copperas, called *Tſao fan*, and which is uſed for China-ware that is baked again: To a *Taël* or *Leang* of Ceruſs they put two *Mas* of this Red, which they paſs both together through a Searſe, then they unite them with thin Glue, which gives them the Conſiſtence of Fiſh-Glue; this Glue prevents the Red from running when it is laid upon the China-ware: As the Colours, if they are laid on too thick, would produce Inequalities in the China-ware, they take care from time to time to dip the Pencil lightly in Water, and then in the Colour they are about to paint with.

To make a white Colour they add to a *Leang* of Ceruſs three *Mas*, and three *Fuen* of Powder of the moſt tranſparent Flints, which has been calcin'd in a China-ware Box buried in Gravel in a Furnace; this Powder muſt be impalpable; they make uſe of Water only, without Glue, to incorporate it with the Ceruſs.

They make a deep Green by adding to a *Taël* of Ceruſs three *Mas*, and three *Fuen* of the Powder of Flints, with eight *Fuen* or near a *Mas* of *Tong hoa pien*, which is nothing elſe but the Droſs of Copper when it is melted: I have juſt learnt that in uſing the *Tong hoa pien* to make the Green it muſt be waſhed, and ſeparated carefully from the Grains of Copper it is mixed with, which is not proper for a Green, nor muſt the Scales of it be uſed which are ſeparated from the Metal when it is hammered.

As for the yellow Colour it is made by adding to a *Taël* of Ceruſs three *Mas*, and three *Fuen* of the Powder of Flint, and one *Fuen* eight *Ly* of pure Red that has not been mixed with Ceruſs: Another Workman has told me that to make a good Yellow he put two *Fuen* and a half of the primitive Red.

A *Taël* of Ceruſs, three *Mas*, and three *Fuen* of the Powder of Flint, and two *Ly* of Blue make a deep

deep Blue inclining to a Violet. One of the Workmen that I consulted thought that there should be eight *Ly* of the Blue.

The Mixture of Green and White, for instance one Part green to two Parts white, make a Sea-green that is very bright.

The Mixture of Yellow and Green, for instance two Parts of a deep Green to one Part of a Yellow, make a Green that resembles a faded Leaf.

To make a Black they moisten Blue in Water so as to make it a little thick, and mix Glue therewith macerated in Lime, and boil'd to the Consistence of Fish-Glue; when they have painted China-ware with this Black, that is to be baked over again, they cover the black Places with White; while it is baking the White incorporates with the Black, as common Varnish incorporates with the Blue of common China-ware.

There is another Colour called *Tsiu*, which is a Stone or Mineral like *Roman-Vitriol*; according to the Answers that were made to my Questions, I am almost persuaded that it is got out of Lead-Mines, and bringing with it something of the Nature of Lead it insinuates itself into the China-ware without the Assistance of Cerus, which is the Vehicle of other Colours that are laid upon this Ware that is baked over again.

It is of this *Tsiu* that they make the deep Violet, it is found at *Canton*, and comes also from *Peking*, but that from the last is best; it is sold for a *Taël* and eight *Mas* a Pound, that is for nine Livres.

The *Tsiu* will melt, and when it is melted or softened the Goldsmiths use it like Enamel upon Works made of Silver; they will put, for instance, a small Circle of *Tsiu* round any small Toy, or else they will fill the Eye of a Bodkin with it, and lay it on in the shape of Jewels: This kind of Enamel will at length wear off, but they endeavour to remedy that Incon-

Inconveniency by putting it upon a ſlight Lay of Glue.

The *Tſiu*, as well as other Colours of which I ſpoke, is not uſed but for China-ware that is baked over again; as for the Preparation of *Tſiu* they do not calcine it like *Lapis Lazuli*, but break it, and reduce it into a fine Powder which they throw into a Veſſel full of Water, ſtir it about, and caſt away the foul Water, preſerving the Cryſtals that fall to the bottom of the Veſſels; the Maſs thus moiſten'd loſes its fine Colour, and ſeems outwardly to be inclinable to an Aſh-colour, but recovers its Violet-colour again when the Ware is baked; when they intend to paint China-Veſſels with this Colour, it is ſufficient to moiſten it with Water, mixing therewith, if they think proper, a little Glue.

To gild or ſilver China-ware to two *Fuen* of Ceruſs they add two *Mas* of Gold or Silver Leaves carefully diſſolved; the Silver upon the Varniſh *Tſi kin* has a great Luſtre; if ſome are painted with Gold, and others with Silver, the ſilver'd Veſſels ought not to remain ſo long in the Furnace as thoſe that are gilt, becauſe the Silver would diſappear before the other would have been baked long enough to attain a proper Luſtre.

There is a kind of colour'd China-ware that is cheaper than the painted, and perhaps the Deſcription that I am going to give of it may be uſeful in *Europe* with reſpect to Earthen-ware, tho' we ſhould never attain to the Perfection of China-ware.

To make theſe ſort of Works it is not neceſſary that the Materials made uſe of ſhould be fine; they take Diſhes that have been already baked in the great Furnace, but not varniſh'd, and conſequently are white without a Gloſs, and colour it by dipping it in the Veſſel wherein the Colour is prepared, when they would have it all of one Colour; but if they would have it of different Colours, divided into Squares,

whereof

whereof one is green, another yellow, &c. they apply the Colours with a large Pencil: This is all the Trouble they have with this China-ware, unleſs that after it is baked they put a little Vermilion in certain Places, as on the Beak of certain Birds, for inſtance; but this Colour will not bear Baking, becauſe it diſappears in the Fire, neither is it very laſting.

When they apply other Colours they bake the China-ware over again in a great Furnace, with other China-ware not yet baked; they muſt be placed carefully at the bottom of the Furnace, under a Vent-hole where the Fire is not ſo ſtrong, becauſe a ſtrong Fire would ſpoil the Colours.

Colours proper for this ſort of China-ware are prepared in this manner, *viz.* for a green Colour they take *Tong hoa pien*, Salt-Petre, and Powder of Flints, but in what proportion I have not learnt; when they are reduced ſeparately into an impalpable Powder, they are to be moiſtened and united together with Water.

The moſt common Blue, with Salt-Petre, and Powder of Flints, make a Violet; the Yellow is made by adding, for inſtance three *Mas* of red Copperas to three Ounces of Powder of Flints, and three Ounces of Ceruſs.

To make the White they add four *Mas* of the Powder of Flints to a *Taël* of Ceruſs; all theſe Ingredients are to be moiſten'd with Water: This is all that I could learn relating to the Colours of this ſort of China-ware, not having among my Converts any that were employ'd in that kind of Work.

Black China-ware has alſo its Value and Beauty, and is called *Ou mien*: This Black is leaded, and like to our concave Burning-glaſſes, and the Gold that is added ſets it off very agreeably; the black Colour is laid upon China-ware when it is dry, and for this purpoſe they mix three Ounces of Azure with ſeven Ounces of common Oil of Stone; the Trial alone will

will discover the Justness of this Mixture, according to the Deepness it is design'd to be; when the Colour is dry they bake the China-ware, then they apply the Gold, and bake it over again in a particular Furnace.

The shining Black, or the Looking-glass Black, is given to China-ware by dipping it in a liquid Mixture composed of prepared Azure; it is not necessary to use the finest Azure, but it must be a little thick, and mixed with the Varnish *Pe yeou* and *Tsi kin*, adding thereto a little Oil of Lime and Fern-Ashes; for instance to ten Ounces of powdered Azure one Cup of *Tsi kin*, seven Cups of *Pe yeou*, and two Cups of Oil of Fern-Ashes burnt with Lime; this Mixture carries its Varnish along with it, and does not stand in need of a new one, and when this sort of black China-ware is baked it ought to be placed in the middle of the Furnace, and not where the Fire is most active.

There is made in *China* another kind of Ware which I have not yet seen, but it is full of Holes, as if it was pink'd; in the middle is a Cup proper to contain Liquor, which is joined to that Part which is pink'd: I have seen other China-ware whereon the *Chinese* and *Tartarian* Ladies were painted to the Life, the Drapery, Complexion, and Features being exactly done, which at a distance one would take for enamell'd Works.

It is observable that when they give no other Oil to the Porcelain, than that which is made of white Pebbles, it becomes a particular Sort, called *Tsoui ki*, being marbled, and full of an infinite number of Veins, so that at a distance you would think it was broken to pieces and united again, every Piece being in its former Place: The Colour that this Oil gives is a sort of a whitish Ash-colour, and if the China-ware was quite blue, after the Application of this Oil, it would appear equally veined and marbled when the Colour became dry.

I have

I have been ſhewn a kind of China-ware which I never ſaw before, but it is at preſent the Faſhion: The Colour of it is inclinable to an Olive, and it is called *Long tſiuen*, but ſome call it *Tſing ko*, which is the Name of a Fruit not unlike an Olive; they give this Colour to the China-ware by mixing ſeven Cups of Varniſh *Tſi kin* with four Cups of *Pe yeou*, two Cups or thereabouts of Oil of Lime and Fern-Aſhes, and one Cup of *Tſoui yeou*, which is the Oil of Flints; the *Tſoui yeou* cauſes great numbers of Veins to appear on the China-ware, but when it is applied alone the Ware is brittle, and has no Sound when it is ſtruck; but when it is mixed with other Varniſh it makes it full of Veins, cauſes it to ſound, and it is not then more brittle than the common China-ware.

They brought me another piece of China-ware, called *Yao pien*, or *the Tranſmutation*: This Tranſmutation is made in the Furnace, and is cauſed either through Defect or Exceſs of Heat, or by other Cauſes hard to be gueſs'd at: This Piece, which did not ſucceed according to the Workman's Intention, but was the Effect of downright Chance, was not thought leſs beautiful or leſs eſteemed on that account; the Workman had a Deſign to make red Veſſels, but a hundred Pieces were intirely loſt, and this of which I ſpeak came out of the Furnace like a kind of Agate: If they would run the risk, and be at the Expence of different Trials, they would at length diſcover the Art of making conſtantly what Chance has once produced: They have now learnt to make China-ware of a ſhining Black called *Ou king*, which at firſt was the Effect of pure Hazard.

When they apply Gold they grind it ſmall, and diſſolve it at the bottom of a China-Diſh, till they perceive beneath the Water the Gold lie ſmooth and uniform; they let it dry, and when they uſe it they diſſolve it in a ſufficient Quantity of Gum-Water; with thirty Parts of Gold they incorporate three Parts of

of Ceruſs, and apply it on the China-ware as they do Colours.

As the Gold laid upon the China-ware grows dull at length, and loſes much of its Luſtre, they reſtore it by moiſtening the China-ware with Spring-water, and rubbing the Gilding afterwards with an Agate-Stone; but they muſt be careful to rub the Veſſel the ſame way, for inſtance from the right to the left.

It is principally the Edges of the China-ware that are ſubject to flaw; to remedy which Inconvenience they ſtrengthen them with a certain Quantity of powdered Charcoal made of *Bamboo*, which they mix with the Varniſh that is laid on the Ware, and which it renders of an Aſh-colour; afterwards they take a Pencil, and lay this Mixture on the Edge of the China-ware already dry; when it is time they lay the Varniſh on the Edges, in the ſame manner as the other is applied, and when it is baked they are as white as the other Parts: As there is no *Bamboo* in *Europe*, it is my Opinion that Charcoal made with a Willow-tree may ſerve in its ſtead, and eſpecially that made with Elder, which has ſomething of the Nature of *Bamboo*.

It muſt be obſerv'd that before the *Bamboo* is made uſe of the green Rind ought to be taken off, becauſe it is ſaid that the Aſhes of this Rind will make the China-ware crack in the Furnace; and likewiſe the Workman ought to take heed that he does not touch the China-ware with greaſy Hands, for the Place ſo touch'd will infallibly crack while it is baking.

I ſhall add another Particularity which I have lately learn'd, and that is, before the Varniſh is laid on the China-ware, they ſmooth it carefully, and take off the little Inequalities, which is done by means of a Pencil made of very fine Feathers; they moiſten this Pencil in Water, and paſs it over the China-ware with a light Hand; but this is principally obſerved when the Ware is very fine.

When

When they would give the Ware an uncommon Whiteneſs they put thirteen Cups of *Pe yeou* to one Cup of Fern-Aſhes moiſten'd in the ſame manner as *Pe yeou:* This Varniſh is ſtrong, and ought not to be laid on China-ware that is to be painted blue, becauſe after it is baked the Colour will not appear thro' the Varniſh; the China-ware, on which they lay this Varniſh, may be expoſed without fear to the ſtrongeſt Fire in the Furnace; they bake it intirely white, either for the ſake of that Colour, or to gild it and paint it of different Colours, and then bake it again; but when they intend to paint it blue, that the Colour may appear after it is baked, there ſhould only be ſeven Cups of *Pe yeou* to one Cup of Varniſh, or the Mixture of Lime and Fern-Aſhes.

It is proper to obſerve in general that the China-ware Varniſh, which contains much Fern-Aſhes, ought to be baked in a temperate Part of the Furnace, that is next the three firſt Rows, or about a Foot or a Foot and half from the bottom; if it was baked on the top the Aſhes would ſoon melt, and run to the bottom of the China-ware: It is the ſame with reſpect to Red made with Oil, to Red blown upon it, and to *Long tſiuen*, becauſe of the Powder of Copper which enters into the Compoſition of this Varniſh; on the contrary they ought to bake, on the top of the Furnace, the China-ware to which they give the Name of *Tſoui yeou*, that is, as I have ſaid, the Varniſh that produces a multitude of Veins that makes it look as if it was pieced.

When they would have the Blue cover the Veſſel intirely they uſe *Leao*, or Azure prepared and moiſtened with Water to a proper Conſiſtence, in which they plunge the Veſſel: As for the Blue which is blowed on, called *Tſoui tſing*, they uſe Blue finely prepared in the manner already explained; they blow it on the Veſſel, and when it is dry give it the ordinary Varniſh, either alone or mix'd with *Tſoui yeou*,

if they would have the China-ware adorned with Veins.

There are Workmen who trace upon this Azure, whether it is blown or otherwiſe, certain Figures with the Point of a long Needle; the Needle takes off as much of the dry Azure as is neceſſary to repreſent the Figure, then they varniſh it, and when the China-ware is baked the Figures ſeem to be painted in Miniature.

There is not ſo much Labour, as one would imagine, in China-ware on which there are Flowers emboſſed as well as Dragons, and ſuch like Figures; for they firſt trace them with an Engraver on the Body of the Veſſel, then they make ſlight Notches about them, which gives them a *Relievo*, and afterward apply the Varniſh.

There is a kind of China-ware which is made in the manner following: They firſt lay on the ordinary Varniſh, and bake it, after which they paint it with various Colours, and then bake it again; this colour'd China-ware is much admired by a great many People: When the Painting and Gilding are dry they heap the Pieces of Ware together, putting the ſmall ones into the larger, and then place them in the Oven.

Theſe kind of Ovens are made of Iron when they are but ſmall, but they are generally of Earth: That which I ſaw was about the height of a Man, and as wide as one of our largeſt Wine-Veſſels; it was made of ſeveral pieces of the ſame Matter that the China-ware Caſes are of: The bottom of this Oven was about half a Foot from the Ground, and placed upon two or three Ranks of thick Bricks, with a good Incloſure of Brick-work round it, which had at the bottom three or four Vent-holes; between this Incloſure and the Oven was a Space left of about half a Foot, except in two or three Places which were filled up, and were a kind of Buttreſſes to the Oven. I believe

lieve that they raiſe the Oven and Incloſure at the ſame time, otherwiſe the Oven would have no Support.

When the Pieces of China-ware are laid upon each other, there ought to be care taken that the painted Places do not touch, for that would certainly ſpoil them; but they may lay the bottom of one Diſh in the bottom of another, tho' they are painted, becauſe the Edges of the bottom of the Diſh that is put in has no Painting, but the Side of one Diſh ought never to touch the Side of another; thus when there is China-ware that cannot eaſily be put one in another, the Workmen place them in the manner following.

Upon a Laying of the China-ware at the bottom of the Furnace they put a Covering of Plates made of the ſame Earth of which the Ovens are made, or even pieces of China-ware Caſes, for in *China* every thing is uſeful; on this Covering they put another Lay of China-ware, and continue to place them in this manner to the top of the Furnace.

When this is done they cover the top of the Oven with pieces of Earthen-ware like to thoſe on the ſides; theſe Pieces, which jamb one within another, are joined together with Mortar or tempered Earth, except in the Middle, where there is an Opening left to obſerve when the China-ware is baked; they afterwards kindle a good Quantity of Charcoal under the Oven, and likewiſe upon the Covering, from whence they throw it into the Space between the Caſe and the Furnace: The Opening on the top of the Furnace is covered with a piece of a broken Pot; when the Fire is fierce they look from time to time through this Opening, and when the Veſſels have a Gloſs, and the Colours are bright and lively, they take away the Fire, and afterwards the China-ware.

There comes a Thought into my Mind, relating to Colours, which are incorporated with the China-ware

by means of Ceruſs, to which, according to the Annals of *Feou leang*, they added formerly Salt-petre and Copperas; if they likewiſe employ Ceruſs in the Colours painted upon Glaſs, and afterwards give them a ſecond Baking, would not this Ceruſs, ſo uſed, recover the Secret that they formerly had of painting on Glaſs without deſtroying the Tranſparency? but this may be judged of by making a Trial.

This Secret, which is now loſt, makes me call to mind another which the *Chineſe* complain they are not now Maſters of; they had the Art of painting Fiſh or other Animals upon a China-Veſſel, which were not perceived till the Veſſel was full of Liquor; they call this kind of China-ware *Kia tſing*, that is Azure put in a Preſs on account of the manner of placing it: Here follows what they have preſerved of the Secret, and perhaps the *Europeans* may ſupply what the *Chineſe* have forgot.

The China-ware that they would paint in this manner muſt be very thin; when it is dry they apply the Colour, not outwardly, according to Cuſtom, but on the inſide; they generally paint Fiſh thereon, as moſt agreeable to the Place when it is full of Water; when the Colour is dry they lay on a kind of thin Paſte made of the ſame Earth as China-ware; this Lay incloſes the Blue between two Plates of the ſame Earth; when the Lay is dry they put Oil on the inſide of the Cup, and ſome time after put it in the Mold; as it has received a Body on the inſide, they make it as thin as poſſible on the outſide, without penetrating to the Colour; when all is dry they bake it in the common Oven.

This Work is extremely nice, and requires a dexterity which the *Chineſe* are no longer Maſters of, and yet they are always endeavouring to recover this Art of Magical Painting, but in vain: One of them aſſured me, not long ago, that he had made a new Trial, and had almoſt ſucceeded.

But

But be this as it will it may be ſaid at preſent, that the fineſt Blue is now ſeen upon the China-ware after it had diſappeared for ſome time; when they lay it on it is of a faintiſh Black, but when it is dry and varniſh'd it is entirely hid, and the China-ware becomes white; but the Fire diſcovers all the Beauty of the Colours, much in the ſame manner as natural Heat diſcloſes all the Beauties of a Butterfly, and its variety of Colours.

It muſt be owned that there is a great deal of Art in the manner of laying the Oil of Varniſh upon China-ware, as well with reſpect to the juſt Quantity, as to its being laid on all Parts equally: As for China-ware that is thin and ſlender they lay on the Varniſh twice very ſlightly, for if the Lay ſhould be too thick the Ware would not be able to ſupport it, and it would warp immediately; theſe two Lays are about as much as one of the common ſort; when the China-ware is more ſtrong one is applied by Sprinkling, and the other by Dipping; they begin with taking a Cup in one Hand, and holding it ſloping over the Veſſel of Varniſh, with the other they throw on the inſide as much Varniſh as will cover it all over; this is done in the ſame manner to a great number of Diſhes, and when the firſt are found dry on the inſide they varniſh it without in the manner following: They put one Hand within the Diſh, and ſupporting it with a ſmall Stick, placed in the middle of the Foot, they dip it in a Veſſel of Varniſh, from whence they take it out again immediately.

I have ſaid before that the Foot of the China-ware was left unhollowed, and in reality it is not till after it has been varniſhed and dried that they put it upon the Wheel to hollow the Foot, after which they paint a ſmall Circle on it, and often a *Chineſe* Character; when this Painting is dry they varniſh the hollow Part juſt made at the bottom of the Cup, and this is the laſt thing that is done to it, for after that

it is carried to the Laboratory in order to be put in the Furnace and baked.

I have been ſurprized to ſee a Man keep ſteady on his Shoulders two long narrow Planks on which the China-ware is placed, and paſs in that manner thro' ſeveral Streets full of People without breaking any Part of it: To ſay the truth they ſhun very carefully every thing that may make them ſtumble, for they would be obliged to repair the Injury done, but it is very ſurprizing that the Porter himſelf ſhould manage his Steps ſo well, and every Motion of his Body as to loſe nothing of his Equilibrium.

The Place where theſe Ovens are preſents another Scene: In a kind of Porch before the Oven one ſees a Heap of Boxes and Caſes made of Earth, deſigned to encloſe the China-ware: Every Piece how inconſiderable ſoever has its Caſe, as well thoſe which have Lids as thoſe which have none: Theſe Lids, which are but weakly joined to the lower part while baking, are eaſily looſened by a ſmall Blow that is given it: As for the ſmaller Pieces, ſuch as Tea and Chocolate-Diſhes, they have a Caſe common to ſeveral. The Workman herein imitates Nature, which to ripen Fruits, and to bring them to Perfection, incloſes them in a Covering that the Heat of the Sun may penetrate by degrees, and that the internal Action may not be interrupted by the outward Air during the Cold of the Night.

Theſe Caſes are lin'd on the inſide with fine Sand, and this is covered with the Duſt of *Kao lin* that the Sand may not ſtick to the Foot of the Cup which is placed thereon; the top of this Caſe has no Lid: A ſecond Caſe of the Figure of the firſt, furniſh'd likewiſe with China-ware, is put within in ſuch a manner that it covers it entirely without touching the China-ware below; and it is thus they fill the Oven with great Piles of earthen Caſes, or Boxes all full of China-ware: By the Aſſiſtance of theſe thick Veils the

Beauty,

Beauty, and, if I may ſo expreſs my ſelf, the Complexion of the China-ware is not tanned by the Heat of the Fire.

As for the ſmall Pieces of China-ware, which are incloſed in large round Caſes, they are all laid upon earthen Saucers, the thickneſs of two Crowns and a Foot broad; theſe Baſes are ſprinkled with the Duſt of *Kao lin*: When theſe Caſes are very large they put no China-ware in the middle, becauſe it would be too far from the Sides, which would cauſe them to warp, and would endanger the whole Parcel. It is proper to take notice that theſe Caſes are one third of a Foot in height, and that part of them are not baked any more than the China-ware, however they quite fill thoſe that have been baked, and will ſerve again.

I muſt not forget the manner in which the China-ware is put into the Caſes; the Workman does not touch it immediately with his Hand, becauſe it would break it, for nothing is more brittle, or at leaſt bend it, and ſo cauſe Inequalities. It is by the means of a ſmall String that they take it off the Board; this String is faſtened to two Branches of a little crooked kind of a wooden Fork, which he takes in one Hand, while with the other he holds the two ends of the String croſs-wiſe, and opened according to the Breadth of the China-ware; by this means he ſurrounds it, raiſes it up gently, and puts it in the Caſe upon a little Saucer: All this is done with an incredible Swiftneſs.

I have ſaid that the Oven has half a Foot deep of large Gravel, which ſerves to place the Piles of China-ware more ſafely, which are in the middle of the Furnace at leaſt ſeven Foot high. The two Caſes that are at the bottom of each Column are empty, becauſe the Fire is not active enough below for that Part which is covered with the Gravel, for the ſame reaſon the Caſe that is placed at the top of the Pile is empty likewiſe. Thus they fill all the Oven, leaving none but

that Space empty which is immediately under the Vent-hole.

They take care to place in the middle of the Furnace the Piles of the fineſt China-ware, thoſe at the bottom not quite ſo fine, and at the entrance they place thoſe that are ſtrongly coloured, which are compoſed of a Matter wherein there enters as much *Pe tun tſe* as *Kao lin*, unto which they have given a Varniſh made with a Stone ſpotted with Red or Black, becauſe this Varniſh has a greater Body than the other. All the Piles are placed very near each other, and join together below and in the middle with Pieces of Earth, applied in ſuch manner that they may not hinder the free Paſſage of the Flame, which inſinuates itſelf on all ſides.

All ſorts of Earth are not proper to make the Caſes which encloſe the China-ware; there are three ſorts which are in uſe, one is yellow and common enough, and this is the Baſis of the Work; the other is called *Lac tou*, and is a ſtrong Earth; the third, which is oily, is called *Yeou tou*. Theſe two ſorts are got in Winter from certain deep Mines, wherein it is impoſſible to work in the Summer: If they are mixed in equal Parts, tho' it would be ſomething more chargeable, the Caſes would laſt a long while; they bring them ready prepared from a large Village near a River about a League from *King te tching*.

Before they are baked they are yellowiſh, but afterwards they are of an obſcure Red: It is to avoid Expence that they uſe moſt of the yellow Earth, and ſo the Caſes ſeldom laſt above two or three Bakings: If they are but ſlightly cracked or clove they bind them with an Ozier-Band, and tho' it burns, as it certainly will, yet the Caſe will ſerve for this time without hurting the China-ware.

They take care not to fill the Furnace with Caſes never uſed before, for there muſt be half at leaſt that have been already baked: Theſe latter are placed above

above and below, and in the middle of the Piles they place thoſe that are newly made. Formerly, according to the Hiſtory of *Feou leang*, all the Caſes were baked in a Furnace by themſelves before they were uſed to bake the *China*, becauſe then they had leſs regard to the Expence than the Perfection of the Work.

Let us now come to the Conſtruction of the Ovens or Furnaces; they are placed at the bottom of a long Porch, which ſerves inſtead of Bellows; it has the ſame uſe as the Arch in Glaſs-Houſes. The Ovens are at preſent larger than they were formerly, for then, according to a *Chineſe* Author, they were but ſix Foot high and broad, but now they are two Fathom high, and are almoſt four Fathom deep: The Arch as well as the Body of the Oven is ſufficiently thick, ſo that one may walk upon it without being incommoded with the Fire: This Arch or Vault is not flat on the inſide, nor does it riſe in a Point, but grows narrower and narrower as it approaches the great Vent-hole at the Extremity through which the Flame and Smoke ariſe.

Beſides this Mouth the Oven has five or ſix Openings above, like ſo many Eyes, which are covered with broken Pots, and yet in ſuch a manner that they aſſiſt the Air and Fire of the Oven. 'Tis by theſe Eyes that they judge if the China-ware is baked; they uncover the Eye, which is a little before the great Vent-hole, and with Iron Tongs open one of the Caſes.

When the China-ware is done they diſcontinue the Fire, and let the Door of the Oven remain ſhut for ſome time: This Oven has a Hearth of the ſame Breadth with itſelf, ſtanding out two foot from the Mouth; they make uſe of a Plank to convey the China-ware into the Oven, and to put it in the proper Place: When the Fire is lighted they immediately ſhut the Door, leaving only a neceſſary Opening to throw in thick pieces of Wood of a Foot long. They

at

at firſt heat the Oven a Day and a Night, and then two Men, who relieve each other continually, throw in Wood, and one Ovenful generally requires a hundred and eighty Load.

If one may judge of it from a *Chineſe* Book this Quantity is not ſufficient, for it is affirmed that formerly they burnt two hundred and forty Load, and twenty more if the Weather was rainy, tho' the Ovens were leſs by one half than they are now. They kept in a ſmall Fire during ſeven Days and Nights, and on the eighth Day they made a very brisk one; it muſt be obſerved that the Caſes of the ſmaller Ware were ready baked by themſelves before they were put in the Oven, and indeed it muſt be acknowledged that the ancient China-ware was much ſtronger than the modern.

They obſerved one thing which is neglected at preſent; when there was no more Fire in the Oven they did not open the Door till after ten Days for the large Veſſels, and five for the ſmall; at preſent they delay a few Days before they open the Oven, and take out the large Veſſels, for without this Precaution they would crack; but as for the ſmall, if the Fire was extinguiſhed the beginning of the Night, they take them out next Morning; the reaſon of it is, that they may uſe leſs Wood for a ſecond Baking. As the China-ware is burning hot the Workman, who takes it out, makes uſe of long Skarfs hanging at his Neck.

They judge that the China-ware, which has been baked in a ſmall Oven, is fit to be taken out when looking thro' the Opening above they ſee to the very bottom all the Ware red-hot, and diſtinguiſh one Pile from the other, as alſo when the painted Ware has no Inequalities ariſing from the Colours, and when theſe Colours are incorporated with the Body of the Ware, in the ſame manner as Varniſh laid upon a fine Blue incorporates with it by the Heat of the great Oven.

As for the China-ware which is baked overagain in great Ovens, they judge it to be baked enough, 1. When the Flame comes out not red, but a little whitiſh. 2. When, looking thro' one of the Openings, they perceive the Caſes red-hot. 3. After having opened one of the top Caſes, and taken out the Veſſels, they perceive when it is cold the Varniſh and the Colours in the Condition they deſire. 4. When, looking through the top of the Oven, they ſee the Gravel ſhine at the bottom: By all theſe Signs the Workman judges that the Veſſels are perfectly baked.

I have been ſurprized to hear that after they have burnt a hundred and eighty Load of Wood in a Day at the Entrance of the Oven, yet on the Morrow there is no Aſhes to be found on the Hearth. Thoſe that tend theſe Ovens, and are accuſtomed to bear the Fire, put Salt in their Tea that they may drink as much as they pleaſe without being incommoded, but I can hardly comprehend how this ſalt Liquor quenches Thirſt.

After what I have related it is no wonder that China-ware ſhould be ſo dear in *Europe*, eſpecially when it is known that, beſides the large Profits of the *European* Merchants, and thoſe who have the Commiſſions in *China*, it ſeldom happens that a Baking ſucceeds altogether well, and ſometimes the whole is loſt, and when the Oven is opened they find the Ware and the Caſes reduced to a Maſs as hard as a Stone: A Fire too fierce, or Caſes in a bad Condition, may ruin the whole, and it is not eaſy to regulate the degree of Fire, for the Nature of the Weather changes in an Inſtant the Action of the Fire, the Quality of the Subject on which it acts, and that of the Wood which ſerves for Fuel. Thus for one Workman that grows rich there are a hundred that are ruined, and yet they tried their Fortune with Expectation of Succeſs, and the Hopes of ſetting up a Merchant's Shop.

Beſides,

Beſides the China-ware that is brought into *Europe* is almoſt always made from new Models, often ſo very odd that it is difficult to ſucceed; for if it has the leaſt Defect it is refuſed by the *Europeans*, who take nothing but what is finiſhed, ſo that it remains upon their Hands, and they cannot ſell it to the *Chineſe* becauſe not ſuitable to their Taſte: It is therefore neceſſary that the Pieces that are taken ſhould defray the Expence of thoſe that are returned.

According to the Hiſtory of *King te tching* their Gain formerly was much more conſiderable than it is at preſent, which is hard to be believed, becauſe they had not ſo great a Sale for China-ware in *Europe*. As for me I believe that it ariſes from the dearneſs of Proviſions, and from the neighbouring Mountains being exhauſted of Wood, which now is brought from a great diſtance, ſo that the Gain is divided among too many Perſons, and the Workmen are not ſo skilful as they were in Times paſt: Another Reaſon may be the Avarice of the Mandarins, who, employing a great many Workmen to make Preſents for their Patrons at Court, pay them very ill, which cauſes the Merchandiſe to grow dear, and the Merchants poor.

I have ſaid that it is difficult to execute certain Models brought from *Europe*, for we are not to believe that Workmen can manage all that come from foreign Countries, as may be ſeen from the following Examples: I have ſeen a large Lanthorn of China-ware all in a piece, through which one Light ſhone ſufficiently to enlighten a Room; this Work was ordered ſeven or eight Years ago by the Heir apparent to the Throne: The ſame Prince ordered ſeveral muſical Inſtruments to be made, and among others a kind of ſmall Organ about a Foot high, compoſed of fourteen Pipes, the Harmony of which is agreeable enough, but they attempted it in vain.

They ſucceeded better in making Flagelets, and in another Inſtrument called *Yun lo*, compoſed of ſeveral

ſmall

ſmall round Plates a little concave, each of which had a particular Note; they place nine in a Frame in different Heights, which they ſtrike with Rods like a Dulcimer, and it makes a kind of Chiming, which agrees with the Sound of other Inſtruments, and with the Singers Voices.

I imagin'd that they had the Secret of mixing a little Metal in the Body of the China-ware to vary the Sound, but I was deceiv'd, Metal not being capable of uniting with China-ware; for if they were to put a Copper Farthing on the Top of a Pile placed in the Furnace, as ſoon as it melts it would pierce all the Caſes and Veſſels in the ſame Column, ſo that all would have a Hole in the middle: Nothing can give one a better Idea than this of the Operation of the Fire upon every thing in the Oven, and it is affirm'd that every thing therein is, as it were, in a State of Fluidity.

I have however ſeen Deſigns executed which were ſaid to be impracticable; theſe were Urns above three Foot high without the Lid, which roſe like a Pyramid a Foot high; theſe Urns were made of three Pieces, but joined together ſo neatly that the Place of their Union could not be diſcover'd; I was told at the ſame time that out of twenty-four eight only ſucceeded: Theſe Works were beſpoke by the Merchants of *Canton* for the *European* Trade.

To return to thoſe Works of the *Chineſe*, which are more curious than ordinary, they ſucceed principally in Groteſque Figures, and the Repreſentation of Animals, and they will make Ducks and Tortoiſes which float upon the Water; I have ſeen a Cat painted to the Life, and within its Head they put a ſmall Lamp, the Flame of which made the Eyes, and they affirm that the Mice are frighted with it in the Night-time.

They make alſo curious Statues of *Kouan in*, which is a Goddeſs famous in *China*; they repreſent her holding

holding a Child in her Arms, and ſhe is invoked by barren Women who are deſirous of Children; it may be compared to the antique Statues of *Venus* and *Diana*, with this difference, that the Statues of *Kouan in* are very modeſt.

There is another kind of China-ware difficult to make, and very ſcarce; the Body of it is extreamly thin, and the Surface ſmooth, and yet it appears to be adorned with different Figures: The manner of making it is as follows; when it is taken off the Wheel they put it in a Mould engraved with Figures, the Impreſſion of which is made on the Inſide of the Veſſel, while on the Outſide they make it as thin as poſſible, after which they varniſh it, and bake it as uſual.

The *European* Merchants ſometimes require Plates of China-ware big enough for a Table, which are impoſſible to be had, for the largeſt that they make are but a Foot long; if they go beyond it, tho' it be never ſo thick, it will warp.

The Hiſtory of *King te tching* ſpeaks of ſeveral Pieces of Work ordered by the Emperor, which they were not able to execute, ſuch as large Pots to ſet Trees in, or for Baths, for they were to be three Foot and a half Diameter, and two Foot and a half high; the Bottom was likewiſe to be half a Foot thick, and the Sides one third of a Foot: They laboured three Years ſucceſſively at theſe Works, and among two hundred which they attempted to make not one ſucceeded.

The ſame Emperor ordered Plates for the Forepart of an open Gallery, every Plate was to be three Foot high, two and a half broad, and half a Foot thick, but they could not be made, ſo that the Mandarins of the Province preſented a Petition to the Emperor to beſeech him that an End might be put to theſe fruitleſs Attempts.

However

However the Mandarins, who are acquainted with the Genius of the *Europeans*, have ſometimes deſired that I would ſend for new and curious Deſigns, that they might preſent the Emperor ſomething uncommon: On the other hand the Chriſtians earneſtly beſought me not to procure any ſuch Models, for the Mandarins are not ſo eaſy to be put off as our Merchants, becauſe when the Workmen affirm any thing to be impracticable, they cauſe many a Baſtinadoe to be given before they abandon a Deſign from which they expected great Advantages.

As every Profeſſion has its particular Idol, and as a God is as eaſily made in this Country as an Earl or Marquiſs in ſome Places of *Europe*, it is not at all ſurpriſing that there ſhould be a God of China-ware; The *Pou ſa*, which is the Name of this Idol, owes his Original to thoſe Deſigns which it is impoſſible for the Workmen to execute.

They ſay that formerly one of the Emperors abſolutely required that they ſhould make China-ware after a Model which he gave them; it was repreſented to him ſeveral times that the thing was impoſſible, but all theſe Remonſtrances ſerved only to excite his Deſire the more. The Emperors, while they live, are the moſt formidable Divinities in *China*, and think that nothing ought to oppoſe their Inclinations; the Officers redoubled their Diligence, and uſed all ſorts of Rigour towards the Workmen, ſo that theſe unfortunate Wretches ſpent their Money, beſtowed a great deal of Labour, and received nothing but Blows; one of them, out of Deſpair, threw himſelf into a red-hot Oven, and was conſumed in an Inſtant; the China-ware that was baking is ſaid to have come out perfectly fine, and to the Emperor's Liking, and from this time forward the unfortunate Man paſſed for a Heroe, and became the Idol that preſides over China-ware.

China-ware being in great Eſteem for ſo many Ages, perhaps ſome may be deſirous of knowing how that of former Times differs from the preſent: It is not to be doubted but *China* has its Antiquaries, who are prejudiced in favour of every thing that is ancient; nay, the *Chineſe* themſelves have naturally a Veneration for Antiquity, tho' there are ſome who give the Preference to the Works of the preſent Age; but it is not with China-ware as it is with Medals that give a Light into Antiquity; the old China-ware indeed is adorned with *Chineſe* Characters, but they contain nothing Hiſtorical, and therefore the curious can find nothing but the Make and Colours that can give it a Preference to that of their own Time.

I have heard it reported, when I was in *Europe*, that China-ware could not be brought to Perfection without being long buried in the Ground, but it is a falſe Notion, and laughed at by the *Chineſe*.

It is true that in digging under the Ruins of old Buildings, and in cleaning old Wells, there are ſometimes fine China-Veſſels found, which have been hid in Times of Diſturbance, which muſt needs be beautiful, becauſe they were careful only to hide what they had of greateſt Value, in order to recover them again when the Troubles were appeas'd; and if it is in great Eſteem it is not becauſe it has been brought to Perfection by being buried in the Earth, but becauſe its original Beauty is preſerved; and this alone bears a great Price in *China*, for they will give great Sums for the leaſt Utenſil that was uſed by the Emperors *Yao* and *Chun*.

All that the China-ware acquires by lying long in the Ground is a Change in the Colour, which likewiſe happens to Marble and Ivory, but much ſooner, becauſe the Varniſh hinders the Moiſture from inſinuating itſelf ſo eaſily into the China-ware.

Accord-

According to the Annals of *King te tching* there were formerly Veſſels that ſold from fifty-eight to fifty-nine *Taëls*, which is more than eighty Crowns.

There is a counterfeit ſort of this China-ware, in which there is nothing particular in the Make unleſs with reſpect to the Varniſh, which is made of a yellow Stone, and being mixed with the common ſort gives the Veſſels the Colour of Sea-green; when it is baked they throw it into a fat Broth made of a Capon and other Meats, then they bake it a ſecond time, and put it into the naſtieſt Puddle they can find, where it is to lie a Month and upwards, and when it is taken out it paſſes for three or four hundred Years old; this counterfeit ſort reſembles the true in this, that it will not ſound when it is ſtruck.

They brought me from the Remains of a large Shop a ſmall Plate, which I eſteem more than that which was made a thouſand Years ago. There is painted at the bottom a Crucifix placed between the Virgin *Mary* and St. *John*, and it is ſaid that they exported to *Japan* a great Quantity of this ſort, but now there has been none made of it for ſixteen or ſeventeen Years.

They are almoſt as curious in *China*, with reſpect to Glaſſes and Cryſtals that come from *Europe*, as the *Europeans* are with regard to China-ware; and yet this has never induc'd the *Chineſe* to croſs the Seas in queſt of it, becauſe they find their own Ware more uſeful; for it will bear hot Liquor, and you may hold a Diſh of boiling Tea without burning yourſelf, when you take it after their way, which you could not do even with a Silver Diſh of the ſame Thickneſs and Figure; beſides China-ware has its Luſtre as well as Glaſs, and if it is leſs tranſparent it is likewiſe leſs brittle: That which happens to Glaſs newly made happens likewiſe to China-ware, which ſhews the Conformity of their Nature; if Glaſs may be cut with a Diamond, the Diamond likewiſe is

uſed to reunite the Parts of the China-ware when broken; and this is even a Trade among them, for there are Workmen employ'd in nothing elſe but mending broken Veſſels; they uſe a Diamond like a Needle to make ſmall Holes in the Ware, ſewing it together with fine Threads of Tin, and ſo make it as uſeful as before, inſomuch that it is hardly perceived to have been broken at all.

I make no Queſtion but I have raiſed a difficulty which I ought to explain; I have ſaid that there come conſtantly to *King te tching* Barks loaded with *Petun tſe* and *Kao lin*, and that after they have been purified the Droſs which remains is thrown into great Heaps; and I have added that there are 3000 Ovens at *King te tching* that are filled with Caſes and China-ware, and that theſe Caſes can ſerve but two or three times, as alſo that an entire Baking is often loſt; hence it is natural to enquire what bottomleſs Pit they have to receive this Refuſe for 1300 Years paſt.

The Situation of *King te tching*, and the Manner in which it is built, will explain this Matter: *King te tching*, that was but ſmall at firſt, is increas'd prodigiouſly by the great number of Houſes which have been building and are built every Day; every Edifice is ſurrounded with Walls, and the Bricks of which they are built are not laid flatwiſe on each other, nor united with Mortar, but they caſe theſe Walls with long broad Bricks in ſuch a manner that the Body of the Wall is like an empty Coffer; when they have laid two or three Rows of Bricks for a Foundation, they fill up the empty Spaces with broken Veſſels, on which they lay tempered Earth like liquid Mortar, and thus they make the Body of the Wall; this Mortar unites altogether, and makes as it were one Maſs of the whole.

At a diſtance theſe Walls ſeem to be made of fine gray Stones exactly ſquare, and ſmooth'd with a Chiſel;

Chiſel; and what is ſurpriſing, if they would but cover the Top with good Tiles, they would laſt a hundred Years.

Thus it appears what becomes of part of the Refuſe of China-ware and Ovens; the reſt is commonly caſt on the Banks of the River which runs below *King te tching*, ſo that by length of Time they gain ſomething from the River; and this Refuſe being moiſtened with the Rain, and trod ſmooth by the Paſſengers, becomes fit for Markets to be kept on it, and afterwards is form'd into Streets; beſides this there is a great deal ſwallow'd up by the River, whoſe Channel is ſaid to be quite paved with it, which muſt afford a very agreeable Sight: From what I have ſaid, it is no hard Matter to judge what is become of this Refuſe for ſo many Ages, and what the Abyſs is that ſwallows it up.

Of their Silk-Manufacture.

IT was from *Greece* formerly that *Italy* received the rich Preſent of Silk, which in the times of the *Roman* Emperors was worth its weight in Gold; *Greece* was indebted for it to the *Perſians*, and theſe according to the Authors who have wrote with moſt Sincerity, as *M. de Herbelot* obſerves, acknowledge that it was originally from *China* that they received their Silkworms, and learnt the Art of bringing them up.

It would be difficult to find any Memoirs of a Time ſo early as that wherein Silkworms were firſt diſcovered in *China*, and yet the moſt ancient Writers of this Empire attribute the Diſcovery to one of the Wives of the Emperor *Hoang ti*, called *Si ling*.

Till the time of this Queen, when the Country was but newly cleared, the People uſed the Skins of Ani-

mals for Garments, but they not being ſufficient for the Number of Inhabitants, which multiplied greatly, Neceſſity made them induſtrious, ſo that they found out Cloth to cover themſelves withal, but it was this Princeſs to whom they are obliged for the Invention of the Silk-Manufacture.

Afterwards the Empreſſes were agreeably employed in hatching and feeding Silkworms, unwinding the Silk, and putting it to a proper uſe: There was even an Orchard in the Palace ſet apart for Mulberry-trees, where the Empreſs, accompany'd with the Queens and the Court-Ladies, went to gather with her own Hand the Leaves of three Branches which her Servants brought within her Reach; the fine Pieces of Silk which ſhe made herſelf, or were made by her Order, were deſigned for the Ceremony of the great Sacrifice to *Chang ti*.

It is ſuppoſed that Policy, rather than any thing elſe, gave riſe to this Practice with deſign to engage, by ſuch great Examples, the Princeſſes, Ladies of Quality, and all the People in general to nouriſh Silkworms.

But this Cuſtom has been left off for ſome time, yet there is within the Walls of the Palace a particular Diſtrict full of Houſes wherein the *French* Jeſuits Church ſtands, the Entrance to which is ſtill called *the Road that leads to the Palace*, ſet apart for Silkworms for the Diverſion of the Empreſs and the Queens.

China may be called the Country of Silk, for it ſeems to be inexhauſtible, ſupplying ſeveral Nations in *Aſia* and *Europe*, and the Emperor, the Princes, the Domeſticks, the Mandarins, Men of Letters, Women, and all in general whoſe Circumſtances are tolerable wear Garments of Silk, and are cloathed with Sattin or Damask; there are none but the meaner People and Peaſants that wear blue Callicoes.

The

The ſeveral Provinces of the Empire ſupply admirable fine Silks, yet that is beſt which comes from *Tche kiang*: The *Chineſe* reckon that to be the beſt Silk which is white, ſoft, and fine, for if it feels rough they deem it bad; they often, to make it look well, do it over with a certain Water made of Rice and Lime, which burns it, and makes it not fit to be milled when it is brought into *Europe*.

But as for that which is good nothing is more eaſy than to mill it; a *Chineſe* Workman can mill this Silk above an Hour together without reſting, that is without breaking a Thread, ſo that nothing can be more neat or beautiful.

The Mills that they make uſe of are very different from thoſe in *Europe*; two or three wretched Blades of *Bamboo* with a Cog-wheel are ſufficient; it is ſurpriſing to ſee the Simplicity of the Inſtruments with which they make the fineſt Silk.

There is at *Canton* another kind of Silk, which comes from *Tong king*, that is not comparable to that which comes from *Tche kiang*, and of this Silk they make the fineſt Pieces in the Province of *Kiang nan*, for to this Province the beſt Workmen reſort, who ſupply the Emperor with Silks for his own uſe, and to make Preſents; the great Trade that they drive at *Canton*, whither all Strangers reſort, draws thither likewiſe a great Number of the beſt Workmen.

They could make Silks as rich as any in *Europe*, if they were ſure that they would ſell, but they confine themſelves to the more ſimple ſorts, becauſe the *Chineſe* prefer the uſeful to the agreeable.

They make indeed Cloth of Gold, but they do not make the Gold into ſmall Wire, that they may mix it with the Thread as is done in *Europe*, but they content themſelves with gilding a long Sheet of Paper which they cut into ſmall Slips, and very ingeniouſly cover ſilken Threads therewith.

This Cloth is very beautiful when it firſt comes out of the Workman's Hands, but they laſt but a ſhort time, and are not proper for Garments, becauſe the Air and Moiſture ſoon tarniſh the Luſtre of the Gold, but they are proper to make Furniture and Ornaments for Churches; there are none but Mandarins and their Wives that make uſe of this Cloth in their Habits, and they but very ſeldom.

The Silks uſed by the *Chineſe*, beſides what have been already mention'd, are fine flower'd Gauzes of which they make their Summer-habits, Damasks of all Sorts and Colours, ſtriped Sattins, black Sattins of *Nan king*, coarſe Taffeties that are very ſerviceable, and ſeveral other ſorts, ſome flowered like Grograms, others the Flowers of which are open like Gauzes, others that are ſtriped in a very good Taſte, or marbled, or work'd with little Roſes, *&c.* Crape, Brocade, Pluſh, and various ſorts of Velvet; that which is dy'd Crimſon is the deareſt, but one may be eaſily deceiv'd in it; the way to diſcover the Falſe is to take Juice of Limon mixed with Lime, and to put a few Drops of it in different Places; if the Colour changes 'tis a ſign that it is counterfeit.

Finally the *Chineſe* have an infinite Number of other Silks, the Names of which are unknown in *Europe*, but there are two ſorts that are moſt commonly worn amongſt them.

1. A ſort of Sattin ſtronger and leſs gloſſy than that of *Europe*, which is called *Touan tſe*; there are ſome plain, and ſome varied with Flowers, Trees, Birds, Butterflies, *&c.*

2. A particular ſort of Luteſtring called *Tcheou tſe*, of which they make Drawers and Linings; it is cloſe, and yet ſo ſupple, that if it is folded and ſqueez'd with the Hand it will not take the Mark of the Fold; it may be waſh'd like Linnen without much diminiſhing its Gloſs.

The *Chineſe* Workmen give a Gloſs to the *Tcheou tſe* or Luteſtring with the Fat of the River-*Porpus*, which they call *Kiang tchu*, that is *Hog of the River Yang tſe Kiang*, for in this great River, more than ſixty Leagues from the Sea, there are ſeen Porpuſſes ſomething ſmaller than thoſe in Salt-water, but which go thro' the Freſh-water in Companies following each other in a Line, and which leap and play like thoſe in the open Sea.

This Fat is purified by waſhing and boiling; then with a fine Bruſh dip'd in it they rub over the Silk from top to bottom always the ſame way, and only on that ſide they would make gloſſy: When the Workmen work at Night they burn the ſame melted Fat in their Lamps inſtead of Oil; the Smell of it drives the Flies away from the Place where they work, which is reckoned a great Advantage, for theſe Inſects by ſettling on the Work damage it very much.

The Province of *Chan tong* produces a particular ſort of Silk, which is found in great Quantities on the Trees and in the Fields; it is ſpun and made into a Stuff called *Kien tcheou*: This Silk is made by little Inſects that are much like Catterpillars; they do not ſpin an oval or round Cod like the Silkworms, but very long Threads; theſe Threads as they are driven about by the Winds hang upon the Trees and Buſhes, and are gathered to make a ſort of Silk which is coarſer than that made of the Silk ſpun in Houſes, but theſe Worms are wild, and eat indifferently the Leaves of Mulberry and other Trees; thoſe who do not underſtand this Silk would take it for unbleach'd Cloth, or a coarſe ſort of Drugget.

The Worms which ſpin this Silk are of two kinds; the firſt, which are much larger and blacker than the common Silkworms, are called *Tſouen kien*; the ſecond, that are ſmaller, are named *Tiao kien*.

The Silk of the firſt is of a reddiſh Gray, that of the other is darker: The Stuff made of theſe Materials

rials is between both Colours, it is very close, does not fret, is very lasting, washes like Linnen, and when it is good receives no Damage by Spots, even tho' Oil were to be shed on it.

This Stuff is very much valued by the *Chinese*, and is sometimes as dear as Sattin or the finest Silks. As the *Chinese* are very skilful at counterfeiting, they make a false sort of *Kien tcheou* with the Waste of the *Tche kiang* Silk, which without due Inspection might easily be taken for the right.

For some Years past the Workmen of *Canton* have undertaken a Manufacture of Ribbons, Stockings, and Buttons of Silk, all which they make perfectly good; a pair of Silk Stockings are sold for a *Taël*, and the largest Buttons do not cost above ten-pence the Dozen.

As the Quantity and Goodness of Silk depend very much on the manner of bringing-up the Worms that produce it, and on the Care taken to feed them from the time they are hatch'd till they spin, the Method observed in *China* may become as useful as it is curious. An Author of Reputation, who lived under the Dynasty of *Ming*, and who was of a Province that abounds in Silk, has composed a pretty large Volume on this Subject; *P. Dentrecolles* sent me an Extract of it, from whence I have taken all that I thought necessary to compleat this Work, and to ascertain its Success.

An Extract of an ancient Chineſe *Book that teaches how to bring up and feed Silkworms, ſo as to obtain the greateſt Quantity and beſt ſort of Silk.*

THE *Chineſe* Author begins with treating of the manner in which the Mulberry-trees ſhould be cultivated, the Leaves of which nouriſh the Silkworms; Becauſe theſe Inſects, *ſays he*, as well as other Animals, are not capable of working without their proper Food: He mentions two ſorts of Mulberry-trees, the true ones which are call'd *Sang* or *Ti ſang*, but it muſt not be thought that they bear as large Mulberries as ours; their Leaves are the moſt uſeful, and they cultivate them with no other View than to make the Leaves ſprout in greater Quantities.

There are others which are wild, and call'd *Tche* or *Ye ſang*; theſe are little Trees whoſe Leaves and Fruit are unlike thoſe of the Mulberry-tree; their Leaves are ſmall, rough, and round, terminating in a Point, and the Edges are ſcolloped; the Fruit of the *Tche* is like Pepper, growing at the Stalk of every Leaf; the thorny and thick Branches grow in the Form of a Buſh; theſe Trees grow naturally upon Hills, and there make a ſort of Foreſts.

There are ſome Silkworms which are hatch'd in the Houſe, and then put upon theſe Trees, where they are nouriſh'd and make their Cods; theſe Worms are larger and longer than the Domeſtick, and although their Work does not come up to the others, it has however its Value and Excellence, as may be judg'd from what I have ſaid of the Stuff call'd *Kien tcheou*: It is of the Silk produced by theſe Worms that they make the Strings of Muſical Inſtruments, becauſe it is ſtrong and reſounding.

It

It muſt not be thought that theſe *Tche*, or wild Mulberry-trees require no Attendance, and that it is ſufficient to load them with Silkworms, for a great number of Paths muſt be made in theſe little Woods, in order to pluck up the Weeds that grow under the Trees: The Weeds are hurtful becauſe they are a Harbour for Inſects, eſpecially Serpents, which are greedy of devouring theſe large Worms: The Paths are alſo neceſſary that the Keepers may continually traverſe the Wood in the Day-time, with a long Pole or Gun, to keep off the Birds that are Enemies to theſe Worms, and at Night ſounding a large copper Baſon to drive away the Birds of Night: This Precaution muſt be conſtantly taken till the time of gathering the Work.

It muſt be obſerved that the Leaves, which the Worms have not touch'd in the Spring, muſt be pluck'd off in the Summer: If they were left on the Tree the Leaves of the new Spring would have hurtful and poiſonous Qualities. There is a *Chineſe* Book of Plants, which clearly explains the Circulation of the Sap; it is thought that the Sap, circulating from the old Leaves into the Body of the Tree, injures by its Rankneſs the whole Maſs, which ariſes from the Root of the Tree to the Extremity of the Branches.

To make the Tree *Tche* fitter for the Nouriſhment of the Houſe-worms, it is convenient to cultivate them nearly like the true Mulberry-trees; but it is above all things neceſſary to ſow Millet in the Land where they are planted at a good diſtance from each other; the Millet corrects the Harſhneſs of the ſmall Leaves, which grow thicker and in greater plenty; the Worms that are fed with theſe Leaves ſpin the earlieſt, and make the ſtrongeſt Silk.

Perhaps ſome ſuch Diſcovery might be made in *Europe* if the Webs, which hang upon Trees, were to be carefully obſerv'd: They ſhould be taken before the Worms turn into Butterflies, for when they quit their

Webs

Webs they do not leave their Eggs in them, the greater part of which are deſtroy'd by various Accidents. Several of theſe animated Webs ſhould be gather'd in order to have Butterflies of both Sexes; the next Year, the Eggs being hatch'd, the Worms ſhould be put upon the Trees from whence they were taken, where they might be fed without any trouble: It is likely that the Diſcovery of Silk-worms in *China* came in this manner.

There has been an Obſervation made, which the *Chineſe* Author does not mention, and which nevertheleſs may be uſeful, *viz.* That inſtead of the Tree *Tche*, the Leaves of which nouriſh the Silkworms that ſpin the Silk proper for making the *Kien tcheou*, we may make uſe of the Leaves of an Oak: The late Emperor *Cang hi* made an Experiment thereof; one Year, that he paſſed the Summer and Autumn at *Geho* in *Tartary*, he cauſed ſome Silkworms to be nouriſh'd upon Oaks.

Perhaps, if they would hazard putting the Houſe-Silkworms upon a young Oak, ſome of them would accuſtom themſelves to this kind of Life, as we ſee Perſons who have been brought up tenderly inure themſelves to the Hardſhips and Food of a common Soldier. Their young ones would of conſequence be a wild ſort, ſuch as thoſe that ſpin the Silk which makes the *Kien tcheou*: At leaſt they might try if theſe firſt tender Leaves of the Oak would pleaſe the Palate of the Houſe-Silkworms, and if ſo they might ſupply the want of Mulberry Leaves, which ſome Years are more backward.

The *Chineſe* Author comes now to treat of the true Mulberry-tree; what he ſays may be reduced to theſe following Articles: Which is the good or bad Species of the Mulberry-trees; how they may be improved by the Choice and Culture of the Soil; what Art is required in gathering the Leaves, in grafting the Trees,

and

and eſpecially in pruning them: Laſtly, what Method muſt be taken to multiply the good ſort.

Thoſe Mulberry-trees, which ſhoot forth Fruit before the Leaves, are of no value, becauſe the Leaves are commonly very ſmall and unwholeſome, and beſides that Sort is of a ſhort Duration, and decays in a few Years.

In the Choice of young Plants thoſe muſt be rejected that have a wrinkled Rind, becauſe their Leaves will be ſmall and thin: On the contrary thoſe with a white and ſmooth Rind muſt be choſen: Their Leaves will ſprout out large, and in great quantities, and the Worms which feed thereon will produce in the Seaſon Cods which are cloſe and full of Silk.

The beſt Mulberry-trees are thoſe that produce the leaſt Fruit, becauſe the Juice is leſs divided: There is a way of making them barren in Fruit, and fruitful in Leaves; to effect this they give their Hens Mulberries freſh gather'd, or dry'd in the Sun, after which they gather the Dung of theſe Fowls, and ſteep it in Water, then they ſoak ſome Mulberry-ſeed in this Water, after which it is ſown.

The good Mulberrry-trees are diſtinguiſh'd into two kinds, which take their Names from the Province from whence they came originally. Some are called *King ſang*; *King* is the Name of a Country in the Province of *Hou quang:* Their Leaves are thin and a little pointed, and in Shape are like the Leaves of a Gourd, but much ſmaller; the Root is laſting, and the Heart of the Trunk is ſolid; the Worms fed with theſe Leaves ſpin a ſtrong Silk, and very proper for making the *Cha*, or the *Lo cha*, (which is a ſort of thick Gawze or Crape.) The Leaves of the *King* are above all things agreeable to the Worms newly hatch'd, for every Age has a peculiar Food ſuch as is the moſt agreeable to it.

The Mulberry-trees of *Lou*, an ancient Name of the Province of *Chan tong*, yield but few Mulberries; their

their Trunks grow tall, their Leaves are large, ſtrong, round, thick, and full of Juice; the Branches are ſound and lively, but the Root and the Heart are unſound, and of a ſhort duration; though the Leaves are good for every Age, yet they are moſt proper to feed the Worms when they are pretty well grown.

Among theſe Kinds of Mulberry-trees there are ſome that ſhoot forth Leaves very early; theſe muſt be planted near the Houſe, that you may the more eaſily keep the Weeds from about their Roots, which muſt be manur'd and water'd in a dry Seaſon, that Proviſion may be at hand for theſe precious Inſects.

The young Trees, which are ſtript of too many Leaves before they are three Years old, afterwards feel the Effects of it, they become weak and backward: It is ſo with thoſe whoſe Leaves and Branches are not cut off ſmooth, which they lop after the Leaves are quite ſtript off: When they are three Years old they are in their greateſt perfection, but they begin to decay about five, when their Roots twiſt one within another. The Remedy for this is to open them about Spring, and cut the Roots too much entangled, and then cover them with a prepared Earth, which eaſily binds through the care which they take to water it.

When they grow old there is a way to revive them, *viz.* by cutting off all the decay'd Branches, and ingrafting ſound Shoots, whereby there is conveyed through the whole Body of the Tree a Juice which enlivens it: The beginning of the ſecond Moon is the time you muſt graft them, which anſwers to our *March*.

To prevent theſe Trees from drooping you muſt frequently examine whether certain Worms have not penetrated into them to depoſite their Seed; they kill theſe Worms by infuſing a little Oil of the Fruit of the Tree *Tong*: Any other ſtrong Oil would undoubtedly produce the ſame effect.

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The Soil fit for Mulberry-trees ſhould neither be ſtiff nor hard: A Piece of Ground, which has lain a long time uncultivated, and has been lately broke up, is very proper for this purpoſe.

In the Provinces of *Tche kiang* and *Kiang nan*, from whence the beſt Silk comes, they manure the Soil with Mud, which they get out of the Canals, that divide the Country, and are clean'd every Year; they may make uſe of Aſhes and the Dung of Animals, with that of the Silkworms for this purpoſe. The little Pulſe which they ſow between theſe Trees are no ways prejudicial to them, provided they take care not to plough up the Earth near a Tree, for the Share would hurt the Roots.

But the main and moſt advantagious thing is to take care that the Mulberry-trees be cut in a right time, and by an able Hand; this makes them ſhoot forth Leaves ſooner, and in greater plenty: Theſe Leaves are better nouriſh'd, and of a Taſte more fit for exciting the Appetite of the Worms. You muſt not be afraid of thinning the Branches, and eſpecially thoſe in the middle of the Tree, in order to leave an empty and free Space, and then the Gatherer of the Leaves, being placed in the middle of the Tree, teaches them much more commodiouſly, and gathers more Leaves in one Day than another who had not taken that Precaution would do in many, which ſaves a great deal of Charge.

Beſides, when the Worms are hungry, they do not run the Riſque of being prejudiced thereby, their Proviſion is much ſooner prepar'd than if it was gathered from a Mulberry-tree as thick as a Buſh: For the more ready gathering of the Leaves all about the Tree they make uſe of a Ladder made with a Prop, whereby it is ſuſtained without reſting upon the Mulberry-tree for fear of prejudicing it: Our Author ſays that a Mulberry-tree well prun'd is worth two others that are not, and yields twice as much.

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The Month of *January* is the time that they prune the Mulberry-trees, which they do after the ſame manner as they do Vines; it is ſufficient that the Branches which they leave have four Knots, the overplus muſt be rejected: They cut off entirely four ſorts of Branches, *viz.* 1ſt, Thoſe which incline towards the Root. 2d. Thoſe which ſhoot inwards, and tend towards the Trunk. 3d. Thoſe that are forked, which come out by two and two from the Trunk of the Tree; one of theſe Branches muſt neceſſarily be retrench'd. Laſtly, they cut off thoſe which in other reſpects grow very well, but are too thick and too full of Leaves.

Thoſe Branches only muſt be left which ſhoot outwards; the following Spring they will look very freſh and lively, and the earlieſt Leaves will forward the Growth of the Worm, and increaſe the Profit of the Silk.

Our Author lays great ſtreſs upon the Art of Pruning the Mulberry-trees, and with great Freedom ſays, that the People of the Province of *Chan tong*, who do not obſerve theſe Rules ought to make a Trial of this Method, and not continue obſtinate in their old way.

Towards the end of Autumn, before the Mulberry-leaves grow yellow, they muſt be gather'd and dried in the Sun, then beaten ſmall, and preſerv'd in a place free from Smoke, where they muſt be put into great earthen Veſſels, the Mouths of which muſt be ſtop'd with Clay. In the Spring theſe broken Leaves will be reduc'd to a ſort of Flour, which is given to the Worms after they have caſt their Slough: I ſhall explain in proper order the Method of giving it, and the good Effects it produces.

In the Provinces of *Tche kiang* and *Kiang nan*, which produce the beſt Silk, great care is taken to prevent the Mulberry-trees growing high; they are prun'd that they may not exceed a certain Height: The Loppings, which they carefully gather are of uſe, for the *Chi-*

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neſe can make a profit of every thing. 1ſt, In Places where Wood is ſcarce they ſerve for Fuel to heat the Water, in which they put the Cods of Silk that they may be more eaſily divided. 2d. Of the Aſhes of theſe Branches they make a Lye, into which they throw the Cods which the Butterflies have bored, and all others that are faulty. With the help of this Lye, in which they ſtew, they ſwell extremely, and become fit to be ſpun for Pack-thread, or to be prepared for Wad which ſupplies the place of Cotton. 3d. Before theſe Branches are burnt ſome peel off their Bark of which they make a ſort of Paper, which is ſtrong enough to cover common Umbrellas, eſpecially when it is oil'd and colour'd.

When the Mulberry-trees grow old, and their Leaves become ranker, care muſt be taken to renew them; beſides the manner of renewing them by Grafts, as I have explained before, they procure new Plants, either by putting ſeveral of the ſound and freſh Branches through little Barrels made of two pieces of a great *Bamboo*, which they fill with a good Earth; or by bending down in the Spring ſome of the long Branches which they left in Pruning-time, and putting the end into a prepar'd Earth; the *December* following theſe Branches will have taken root; then they cut them neatly from the Body of the Tree, and in the Seaſon tranſplant them.

They likewiſe ſow the Seed of the Mulberry-tree, which muſt be got from the beſt Trees, and from the Fruit which grows in the midſt of the Branches. This Seed muſt be mixed with the Aſhes of the Branches which they burn; the next Day they ſtir it together in Water; when the Water is ſettled the bad Seed ſwims on the top; that which ſinks to the bottom muſt be dried in the Sun, after which they ſow it mix'd with an equal quantity of Millet. The Millet is of great ſervice to the Mulberry-tree, by ſheltering it from the Heat of the Sun, for at firſt it requires

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a Shade: When the Millet is ripe they wait for a high Wind, and then ſet fire to it: The Spring following the Mulberry-trees ſhoot with a great deal more Strength.

When the Plants are grown to a proper height they cut off the top, in order to make Branches ſhoot forth on the ſides, but till the Tree is grown to a proper height they cut off all the ſide Branches; then they tranſplant theſe young Mulberry-trees into ſeveral Lines diſtant from one another eight or ten Paces, the Plants in one Line are diſtant from each other four Paces; they do not ſet the Trees of one Line directly oppoſite to thoſe of another, perhaps they affect this Irregularity that the Trees ſhould not ſhade one another.

It is not ſufficient to have cultivated the Mulberry-trees ſo that they yield a proper Food for the Silkworms, you muſt likewiſe prepare an Habitation for theſe precious Inſects, which muſt be ſuited to their different Conditions, and the time when they are buſy at work. Theſe skilful Labourers, who contribute their Subſtance to the Luxury and Delicacy of our Garments and Furniture, deſerve to be treated with diſtinction: The Riches which they afford depend upon the care which is taken of them; if they ſuffer or pine the Work will decreaſe accordingly.

There are ſome *Chineſe* Authors who have treated of the Habitation proper for the Silkworms, but they have wrote only for thoſe who follow an old eſtabliſhed way, in reſpect to a little quantity of Silk proportion'd to their Leiſure and Capacities, for in ſome Provinces almoſt every Houſe raiſes Silkworms: The Author here quoted, and who came to be one of the firſt Miniſters of the Empire, has treated the matter thoroughly, and has wrote only for the great Laboratories in which they are at a great Expence, but are repaid with good Intereſt in the end.

A ſuitable Place, *ſays our Author*, muſt be choſen for the Habitation of the Silkworms, it muſt be upon a dry and riſing Ground near a Rivulet, for as it is neceſſary to waſh the Eggs often running Water is the beſt for that purpoſe. The Place where this Habitation is built muſt be retir'd, free from noiſome Smells, Cattle and all Noiſes: A noiſome Smell, or the leaſt Fright, make great Impreſſions upon ſo tender a Breed, even the Barking of Dogs and the Crowing of Cocks are capable of putting them in diſorder when they are newly hatch'd.

Build a ſquare Chamber, which may be employ'd for other Uſes when the Silkworms are out of ſeaſon; as it is neceſſary that the Chamber ſhould be hot, care muſt be taken that the Walls be well built; the Entrance muſt be towards the South, or at leaſt South-Eaſt, and never towards the North; there muſt be four Windows, one on every ſide the Chamber, to admit Air as it is wanted: Theſe Windows, which are kept almoſt always ſhut, are made of a white and tranſparent Paper, becauſe there are ſome Hours in which the Light is neceſſary, and others when it is not, therefore they make uſe of Umbrellas over the Saſhes.

Theſe Umbrellas likewiſe ſerve to keep the Place from hurtful Winds, ſuch as the South and South-Weſt Winds, which ought never to enter; and as they have ſometimes occaſion for a cooling Zephyr it is neceſſary to open one of the Windows, but if it is in a time when the Air is full of Gnats it will be certain deſtruction to the Worms; if they fall upon the Cods of Silk they make Blemiſhes therein, which render them extremely hard to wind; the beſt and moſt practiſed Method for preventing this is to haſten the Work before the Gnats come: As great care is required to guard the Entrance of the Chamber againſt the little Lizards and Rats, which are greedy of the Silkworms, they keep active and vigilant Cats.

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It is of great consequence, as shall be shown in the sequel, that the Eggs be hatch'd all at the same time, and that the Worms sleep, wake, eat, and cast their Slough all together, and for this end the Chamber must be always kept of an equal and constant heat. The Method our Author proposes is to build, in the four Corners of the Chamber, four little Stoves to keep Fires, or else to have a good portable Fire-pan, which must be moved about the Chamber, and taken away when judg'd necessary; but this Fire-pan must be lighted out of the Chamber, and buried under a heap of Ashes, for a red or blue Flame is very prejudicial to the Worms.

Our Author requires also that the Fuel which warms the Chamber should be Cow-Dung; he advises to gather it in Winter-time, to temper it in Water, and to make it into Bricks to be dry'd in the Sun: These Bricks must be laid upon pieces of hard Wood, with which the Bottoms of the Stoves are cover'd; this Fuel being lighted produces a gentle Warmth, which is very proper for the Worms, the Smell of the Dung is also very agreeable to them, but great care must be taken to keep the Smoke out of the Chamber, for the Worms cannot bear it; this Fire keeps in a long time under the Ashes, which is no small advantage. Lastly to preserve the Place from any Damp, without which there is little Profit to be expected, it is necessary that the outside of the Door be cover'd with a double Matt to keep out the Chilness of the Air.

The next thing is to furnish this Apartment with the Utensils necessary for the Maintenance of the Silkworms: Nine or ten Stories of Shelves must be made nine Inches distant from each other; upon these they put a sort of Net-work made of Rushes, the Holes of which are big enough to receive the little Finger, that the Warmth of the Place may more readily penetrate them, and that they may grow sooner cool;

theſe ſeveral Stories muſt be built in ſuch a manner as to leave a free Space in the midſt of the Chamber, and a clear Paſſage round: The Worms are hatch'd upon theſe Ruſhes, and fed here till they are ready to ſpin, but then the Scene changes.

In ſhort theſe Ruſhes being, as it were, the Cradle of theſe very tender Inſects they lay a ſort of Bed upon them, that is to ſay they ſpread a Lay of dry Straw cut ſmall, upon which they put a long Sheet of Paper that has been ſoften'd by gentle handling; when the Sheet is fouled by their Ordure, or by the Remnants of their Meals, for they never eat the Fibres of the Leaves, they cover it with a Net, having Meſhes which afford a free Paſſage; upon this Net they put Mulberry-leaves, the Smell of which immediately allures the hungry Swarm; then they take the Net off gently, and place it upon a new Bed whilſt they clean the old one, that it may ſerve again.

Theſe are the Precautions to be taken for the Habitation of the Silkworms: Our Author adds farther, that there ſhould be a Wall or thick Hedge round about the Chamber, at a little diſtance from it, eſpecially on the Weſt-ſide, that if they are obliged to let in the Air on that part the ſetting Sun may not ſhine upon the Silkworms.

When you gather the Mulberry-leaves he adviſes you to make uſe of a Bag-Net, which opens and ſhuts like a Purſe, that the Leaves may not be ſhut too cloſe, and that in carrying them their Moiſture may be dried up, and they not wither.

As the Worms newly hatch'd require a more nice and prepared Food, he ſays the Leaves muſt be cut into ſmall thin Threads, and that for this purpoſe a very ſharp Knife muſt be uſed, which may not ſqueeze the Leaves in cutting them, and which may leave all the delicateneſs of their Taſte.

It is often ſeen that Plants degenerate, and that the Seed is not ſo good as its Original; it is the ſame with

with the Butterflies, there are ſome weak and languiſhing, a good Brood muſt not be expected from theſe, it is therefore neceſſary to chooſe them; this Choice is made at two ſeveral times.

1ſt, Before they go out of their Cods, and it is then that they muſt diſtinguiſh the Males from the Females; the Mark they diſtinguiſh them by is this, the Cods which are a little pointed, cloſe and fine, and leſs than the others, contain the Male Butterflies; the Cods rounder, bigger and thicker, and not ſo neat include the Females: In general the Cods which are clear, and a little tranſparent, clean and ſolid, are the beſt.

2d, This Choice is more ſecurely made when the Butterflies are come out, which is after the fourteenth Day of their Retirement; thoſe which come out a Day before the others muſt not be made uſe of to multiply the Species, but thoſe which come out the next Day in great numbers, and the lateſt muſt be rejected. This is another Mark in which you cannot be deceiv'd; the Butterflies which have bended Wings, bald Eye-brows, a dry Tail, and reddiſh Belly, and not hairy, muſt not be choſen to multiply the Breed.

When this Choice is made they bring together the Males and Females, which they lay upon ſeveral Sheets of Paper that they may couple: This Paper muſt not be made of hempen Cloth, but of the Bark of the Mulberry-tree; they muſt be ſtrengthen'd with Silk or Cotton Threads faſtened on the backſide, becauſe when they are cover'd with Eggs they muſt be dip'd three times in Water, which is neceſſary to preſerve them: Theſe Sheets of Paper muſt be ſpread upon Mats cover'd with Straw; after the Butterflies have been together about twelve Hours the Males muſt be taken away; if they were to be any longer together the Eggs which they would produce, being later, could not be hatch'd with the others, which inconvenience ſhould always be avoided: The Male

Butterflies muſt be put in a ſeparate Place with thoſe which were rejected in the beginning.

That the Females may lay their Eggs more advantagiouſly it is neceſſary to give them room and cover them, for Darkneſs hinders them from ſcattering their Eggs: When they have done laying they muſt be kept covered four or five Days, after which all theſe Butterflies, with thoſe which were ſet aſide, or which were taken dead out of the Shells, muſt be buried deep in the Earth, for it would be certain Death to any Beaſt or Fowl that ſhould eat any; ſome ſay that if they were buried in ſeveral Places of a Field no Brambles will grow in that Field for ſeveral Years, nor any other prickly Plant; others throw them into Fiſh-ponds, and they ſay there is nothing better to fatten the Fiſh.

As to the valuable Seed, that remains ſticking upon the Sheets of Paper, ſome of it muſt ſtill be thrown away; for inſtance thoſe Eggs which ſticking together make a ſort of Clods; we muſt hope for Silk from the others, and of theſe great care muſt be taken: Upon which my Author wonders, that the Worms being ſo ſenſible of the leaſt chilneſs or moiſture of the Air, their Eggs on the contrary are the better for Water and Snow: Would not one think, *ſays he*, that they are of two different Natures? He compares the Changes that the Worms undergo, which ſucceſſively become Ants, Caterpillars, and then Butterflies, to the Changes which happen in order to Plants by the unfolding of their Parts, which are compact in one Situation, and dilate themſelves in another, ſome of which wither and fall off the Moment that others appear in their full Vigour.

The firſt Care which muſt be taken is to hang up theſe Sheets, cover'd with Eggs, on the Beam of the Chamber, which muſt be open'd in the Front, ſo that the Wind may come in without the Sun ſhining upon them; that ſide of the Sheet, on which the Eggs

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are laid, muſt not be turned outwards; the Fire which heats the Room muſt neither blaze nor ſmoak; care muſt be taken likewiſe that no Hempen Ropes come near either the Worms or Eggs, theſe Precautions are not repeated without reaſon: When they have let the Sheets hang ſo for ſome Days they roll them up looſely, ſo that the Eggs be within the Sheet, and then they are hang'd up again in the ſame manner during the Summer and Autumn.

The eighth of the twelfth Moon, that is the End of *December* or in *January*, when there is an intercalary Month, they put the Eggs into cold River-water, if they can get any, or in Water in which they have diſſolv'd a little Salt, taking care that this Water does not freeze; the Sheets are left therein two Days, and leſt they ſhould ſwim they keep them down to the bottom of the Veſſel by putting a China-diſh over them; after having taken them out of the Water they hang them up again, and when they are dry they roll them up a little tighter, and incloſe them ſeparately, ſtanding on one end in an earthen Veſſel; after that, once in about ten Days, when the Sun after a Shower ſhines very bright, they expoſe the Sheets to its Rays in a ſhelter'd Place where there is no Dew; they leave them expos'd to the Sun about half an Hour, and then put them up in the ſame manner as before.

There are ſome who practiſe a different Method; they put the Sheets in Water mix'd with the Aſhes of Mulberry-branches, and after they have been in a Day they take them out to ſink them ſome Moments into Snow-water, or elſe hang them three Nights on a Mulberry-tree to receive the Snow or Rain, provided it be not too violent.

Theſe Baths, whether made of a ſort of Lye and Snow-water, or of River-water, or Water mixed with Salt, procure a Silk eaſy to be wound, and contribute to render it thicker, ſtronger, and leſs porous; they

they ſerve principally to preſerve in the Eggs their internal Heat, in which conſiſts their prolifick Virtue.

When the Mulberry-trees begin to ſhoot forth young Leaves it is time to think of hatching the Eggs, for they forward or retard them according to the different degrees of Heat or Cold which they give them; they forward them if they often expoſe the Sheets to the Sun, and if in ſhutting them up they roll them up looſely; by doing the contrary they retard them.

This muſt be done the three laſt Days before the Worms are hatch'd, and it is very neceſſary that they ſhould all be hatch'd at the ſame time; when they are ready to come out the Eggs ſwell and grow a little pointed; the firſt three Days about ten or eleven a-clock, when the Sky is clear and there is a gentle Breeze, as there generally is at this Seaſon, theſe precious Rolls of Paper are taken out of the Veſſel, open'd to their whole length, and hung up in ſuch a manner that the Sun may ſhine on the back of the Sheets, which remain in the Sun till they acquire a gentle Heat; then they are roll'd up tight, and put endways into the Veſſel in a warm Place till the next Day, when they are taken out again and manag'd as they were the firſt Day.

The ſecond Day the Eggs will be obſerv'd to change to an Aſh-colour, then they put two Sheets together and roll them up very tight, tying the ends; the third Day towards Night they open the Sheets, and extend them on a fine Mat, and the Eggs then appear blackiſh; if there are any Worms hatch'd they muſt be thrown away, becauſe they would never be like the others; for Experience teaches that theſe Worms, which are hatch'd before the others, never agree with them in the time of caſting their Slough, of waking, of eating, nor, which is the principal, of making their Silk; theſe irregular Worms would very much increaſe their Care and Trouble, and occaſion a

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Loſs by this Diſorder, wherefore they are baniſh'd betimes: This Separation being made they roll three Sheets together very looſely, and carry them into a very warm Place, which is ſhelter'd from the South-wind.

The next Day about ten or eleven o' clock they take out the Rolls, open them, and find them full of Worms that are like little black Ants, and are call'd *He y*; the Eggs which are not hatch'd in an Hour afterwards muſt be forſaken; if amongſt any of theſe young Worms there are any which have a flat Head, or that are ſhrivell'd and look as if they were ſcorch'd, or that are of a Sky-blue, Yellow, or Fleſh-colour, all theſe muſt be thrown away; the good Sort are of the Colour of a Mountain ſeen afar off.

The firſt thing you muſt do is to weigh the Sheet which contains the Worms newly hatch'd, afterwards hold this Sheet ſloping, and turn'd almoſt upſide down upon a long Sheet of Paper ſtrew'd with Mulberry-Leaves, and prepar'd in the manner before-mention'd; the Smell of theſe Leaves will attract the young famiſh'd Worms, but thoſe which are the moſt ſluggiſh muſt be help'd down with a Hen's Feather, or by ſtriking gently the Back of the Sheet; immediately after they weigh the Sheet by itſelf to know exactly the Weight of the Worms, by which they regulate the Quantity of Leaves that is neceſſary for the Nouriſhment of the Worms, and alſo the weight of the Cods which they ſhould produce, if no Accident happens.

The preſent Concern is to make theſe Worms obſerve a good Regimen, and to give their Lodging a convenient Heat; for this purpoſe an affectionate Mother is provided for the Worms, who is careful to ſupply all their Wants; ſhe is call'd by our Author *Tſan mou*, *Mother of the Worms*.

She takes poſſeſſion of the Chamber, but not till ſhe has waſh'd herſelf and put on clean Clothes, which have not the leaſt ill Smell; ſhe muſt not have eaten any thing immediately before, or have handled any Wild-Succory, the Smell of which is very prejudicial to theſe tender Creatures; ſhe muſt be cloath'd in a plain Habit, without any Lining, that ſhe may be more ſenſible of the Warmth of the Place, and accordingly increaſe or leſſen the Fire; but ſhe muſt carefully avoid making a Smoak or raiſing a Duſt, which would be very offenſive to the tender Nature of theſe Inſects, which muſt be carefully humour'd before the firſt time of caſting their Slough. Every Day, *ſays an Author*, is to them a Year, and has in a manner the four Seaſons; the Morning is the Spring, the middle of the Day the Summer, the Evening the Autumn, and the Night the Winter.

Here follow in general ſome Practical Rules which are founded upon Experience, and which it will be convenient to obſerve. 1. All the time the Eggs are preſerv'd, before they are hatch'd, they muſt be kept very cold. 2. When they are hatch'd, and are like Ants, they require a great Heat. 3. When they are grown Caterpillars, and towards the time of their caſting their Slough, they want a moderate Heat. 4. After the great Moulting they muſt be kept cool. 5. When they are upon the decline, and growing old, they muſt be heated by degrees. 6. A great Heat is neceſſary when they ſpin.

The Delicacy of theſe little Inſects requires that great care ſhould be taken to keep every thing out of the way which might incommode them, for they have their Diſtaſtes and Antipathies; they more eſpecially diſlike Hemp, Leaves that are moiſt or heated by the Sun, Duſt raiſed by ſweeping when they are newly hatch'd, the Moiſture of the Earth, Flies and Gnats, the Smell of broil'd Fiſh and burnt Hair, Musk, Smoak, the Breath which ſmells of Wine, Ginger, Lettice,

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Wild-Succory, all great Noiſes, Sluttery, the Rays of the Sun, the light of a Lamp, whoſe quivering Flame muſt not ſhine in their Eyes during the Night-time, the Wind which comes through the Crevices and Chinks of the Chamber, a great Wind, Cold, Heat, and eſpecially a ſudden Change from very cold to very hot Weather; all theſe things are prejudicial to theſe tender Inſects.

In reſpect to their Food the Leaves cover'd with Dew, thoſe which have been dry'd in the Sun or in a high Wind, or thoſe which have receiv'd any ill Taint, are moſt commonly the Cauſe of their Diſeaſes; it is convenient to gather the Leaves two or three Days beforehand, and keep them in an open, clean, and airy place, remembring to give them at firſt the tendereſt Leaves cut in little Threads.

At the end of three or four Days, when they begin to turn white, their Food muſt be increas'd in quantity, and not be cut ſo ſmall; afterwards they take a blackiſh hue, when they muſt have a greater quantity of Leaves, and as they are gather'd from the Tree: When they turn white again, and eat with leſs Appetite, leſſen their Meals a little; afterwards they become a little yellow, and then they muſt have a leſſer quantity of Food; then they become quite yellow, and are, according to the *Chineſe* Language, at the *Eve of one of the three Sleeps*, that is they are ready to caſt their Slough, then give them nothing; every time they caſt their Slough they muſt be manag'd in the ſame manner, according to their Bigneſs.

Here follows a more exact Account: Theſe Worms eat the ſame in the Night as in the Day; the Day after they are hatch'd they muſt have eight and forty Meals, two every Hour; the ſecond Day thirty, but the Leaves muſt not be cut ſo ſmall; the third Day they muſt have leſs ſtill; theſe little Inſects are then like Children newly born, who would always be at

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the Breaſt, and pine without it; if their Food was not proportion'd to their Appetites they would be overheated, which would deſtroy the moſt promiſing Hopes: Some adviſe to give them at firſt Leaves which ſome ſound Perſons have kept for ſome time in their Boſom, the Perſpiration of a Human Body agreeing very well with theſe young Worms.

At the times of their Repaſts the Meals muſt be ſpread every where alike; cloudy and rainy Weather take away their Stomach, the remedy for which is to light immediately before their Repaſt a Whiſp of dry Straw, which muſt be all of a light, then hold it over the Worms to deliver them from the Cold and Moiſture which benumbs them; this ſmall Help ſharpens their Appetites, and prevents Diſeaſes; a ſtrong Light contributes alſo to this, therefore in the Day-time they pull up the Umbrellas of the Windows.

The reaſon why they take ſo much pains to make theſe little Inſects eat ſo often, is to forward their Growth and make them ſpin the ſooner; the great Profit which they expect from theſe Creatures depends upon this Care: If they come to their full Growth in twenty-three or twenty-five Days, a Hurdle cover'd with Worms, whoſe weight at firſt was a *Mas*, that is a little more than a Drachm, will produce twenty-five Ounces of Silk; whereas, if for want of proper Care and Nouriſhment they do not come to their Perfection in leſs than twenty-eight Days, they will produce but twenty Ounces, and if they are a Month or forty Days in growing they will have but about ten Ounces.

When they begin to grow old give them an eaſy Food, a little at a time, and often, in the ſame manner almoſt as when they were young; if they did not digeſt their Food in the time when they begin to ſpin, the Cods would be wet and ſoak'd with a Salt-water, which would render the Silk very difficult to be wound;

wound; in ſhort when they have been hatch'd twenty-four or twenty-five Days, the longer they are before they ſpin the more Leaves they conſume, the leſs Silk they produce, and the Mulberry-trees, by reaſon of being too much ſtript of their Leaves before the Seaſon, will bud later the next Year.

After they have caſt their Slough you muſt give them little Leaves often, but a few at a time; this is like a ſecond Birth, or according to other Authors a ſort of Recovery: When the Worms, *ſays he*, are juſt upon caſting their Slough they are like a ſick Man when ſome great Change is expected, and Death ſeems to be approaching, but if he can ſleep a Night he becomes quite another Man, and nothing remains but to recover his former Strength by a moderate Diet.

But there are other Diſeaſes which muſt be prevented or cur'd, they are occaſion'd either by Cold or too much Heat; to prevent the Diſeaſes, occaſion'd by Cold, a juſt Heat muſt be kept in the Chamber where they are; if notwithſtanding theſe Precautions the Cold has ſeiz'd theſe little Labourers, either for want of the Windows being ſhut down cloſe, or becauſe the Mulberry-leaves were not well dried, it deſtroys their Appetite and cauſes a ſort of Flux, for inſtead of hard Excrements they void a watery Slime, and then you muſt burn Cows-dung near thoſe that are out of order, but without making any Smoak; one can hardly think how much the Smell of this burnt Dung revives them.

The Diſorders which proceed from too much Heat are occaſion'd either by not giving them their Food in a proper time, or by the quality and quantity of their Food, or by an improper Situation, or by the Air becoming all of a ſudden very hot: In this laſt Caſe they open one or more of the Windows, but never on the ſide which the Wind blows from, for it muſt not come in a direct Line into the Cham-

Chamber, but by a Circuit, that it may be qualify'd; for inſtance if it is a South-wind they open the Window towards the North; and if the Wind is too hot they ſet a Veſſel full of cold Water before the Door or Window, that it may be cool'd in its Paſſage; they likewiſe ſprinkle the Chamber with cold Water, and great care muſt be taken in doing this that the leaſt Drop may not fall upon the Worms.

When their Diſorders proceed from a too great internal Heat, they cure them by giving them a ſort of Meal made of Mulberry-leaves, which they gather in the Autumn and reduce into a very fine Powder, as I have ſhewn in the beginning of this Extract: They moiſten the Leaves deſign'd for their Repaſt, and ſtrew under them this Meal which ſticks to them, but they diminiſh the quantity of Leaves according to the Meal which they add; for inſtance, if they mix four Ounces of Meal they reduce four Ounces of Leaves: There are ſome who ſay that the Meal of certain little green Peaſe, which are eaten for a cooling Diet, may ſerve inſtead of the Leaf-Powder; it certainly refreſhes thoſe Worms that eat it readily, and makes them grow ſtronger.

Their being crouded together is often, as I have ſaid before, the Cauſe of Heats, which make the Worms ſick, and this Diſtemper is the moſt common and the moſt dangerous; they muſt not be confin'd but whilſt they are in the Egg, for as ſoon as they are hatch'd they require a great deal of room, eſpecially when they are grown Caterpillars, becauſe they abound in Moiſture. Altho' theſe Inſects are not cleanly in themſelves, they are very much prejudic'd if they are not kept clean; they make a great deal of Filth, which ſoon ferments and heats them conſiderably, if they are not freed from it carefully, either by ſweeping it off with a Feather, or, which is better, by often carrying them from one Hurdle to another.

Theſe Changings of the Hurdles are more eſpecially neceſſary when they are pretty well grown, and are going to caſt their Slough, but then ſeveral Perſons muſt be employ'd that the Worms may be all remov'd at the ſame time; they muſt be handled very gently, and not let fall, nor be ſet down roughly, which would make them grow weaker, and more ſluggiſh in their Work; the changing of the Hurdle is alone ſufficient to cure their Diſorders: To give a ſpeedy Relief to the Sick throw ſome dry Ruſhes or cut Straw upon them, and ſtrew over this ſome Mulberry-leaves; they riſe to eat, and by that means get out of their Ordure which heats them.

The Succeſs of theſe Removals depends upon their being frequently repeated, taking an equal care of all the Worms, and on doing it gently, giving them more room every time: When they are a little grown the Worms on one Hurdle muſt be put upon three freſh ones, then on ſix, and ſo increaſing to the number of twenty and upwards: Theſe Inſects being full of Humours muſt be kept at a proper diſtance from each other.

But it is a Matter of the greateſt Importance to remove them at the right Inſtant of time; when they are of a ſhining Yellow, and ready to ſpin, an Apartment proper for their Work muſt be prepared; my Author propoſes a ſort of rough Frame of Joiners-work, or a long Roof, the ſides of which muſt be almoſt upright, and the inſide hollow; this muſt be divided all round into ſeveral Partitions, to each of which there muſt be a Ledge where the Silkworms are to be placed, and where they will range themſelves in order; this Machine muſt be hollow that a Man may conveniently go in without diſplacing any thing, to keep up a ſmall Fire which defends the Worms from Moiſture and Cold, which are very hurtful at this time; I ſaid a ſmall Fire, becauſe there muſt be but juſt ſufficient to procure a gentle Heat,

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which makes the Worms more active in their Work, and the Silk more transparent: This numerous Army of Worms, being thus rang'd in their Apartment, must be surrounded with Mats at a little distance, which must also cover the top of the Machine to keep off the cold Air, and because the Worms love to work privately and in the dark.

Nevertheless after the third Day of the Work the Mats are taken away from One o' Clock to Three, and they give the Sun a free Entrance into the Chamber, but so that the Rays may not shine upon these little Labourers; after this time they are cover'd as before: If it should happen to thunder they are preserv'd from the ill Effects of the Noise, and the Lightning, by being cover'd with the Sheets of Paper which were us'd when they were upon the Hurdles.

The Work of the Cods is finish'd in seven Days time, and in seven more, or thereabouts, the Worms quit their silken Lodging, and appear on their coming out in the Shape of Butterflies; when these Cods are gather'd it is a common way to put them in heaps, it being impossible to wind off all the Silk immediately, because the time is taken up with other Employments; yet there are some Inconveniences in this Method, for if there is any delay made in chusing out of the Heap of Cods. those that are designed to increase the Species, the Butterflies having been squeezed and heated in the Heap would not be so fit for this purpose; the Females especially that had received any Hurt would lay none but sickly Eggs, therefore the Cods design'd for the Multiplication of the Species must be set apart, and laid loose upon a Hurdle in a cool airy Place.

As to the great Number of the other Cods, which must be preserved from being bored by the Butterflies, you must contrive how to kill them without damaging the Work; they must not be put into the Kettle but by degrees, as they are wound off, for if they

they were to ſoak too long it would hurt the Silk; it would be beſt to wind them off all together, if a ſufficient Number of Hands could be employ'd; my Author affirms that five Men can wind off thirty Pounds of Cods, and ſupply two others with as much Silk as they can make into Skains, that is about ten Pounds; but as that cannot always be done there are three ways to preſerve the Cods from being bored.

The firſt way is to let them lie in the Sun a whole Day; this certainly kills the Butterflies, but the Heat of the Sun is prejudicial to the Silk.

The ſecond is to put them *in balneo Mariæ*: It is reckon'd of uſe to throw an Ounce of Salt, and half an Ounce of Oil of Turnips into the Copper; it is thought that the Exhalations impregnated with the acid Spirits of the Salt, and the ſulphureous Particles of the Oil, make the Cods better and the Silk more eaſy to divide, therefore the Machine where the Cods are muſt go quite into the Copper, the top of which muſt be cover'd and luted ſo that no Steam may get out: But if this Bath is not rightly order'd, in which many are miſtaken, a great number of Butterflies will bore their Cods, upon which it is to be obſerved, 1. That the ſtrong and hard Cods have generally the outſide of their Silk coarſer, and of conſequence more eaſy to be divided, and for the ſame reaſon may be left longer *in balneo Mariæ*; the contrary muſt be obſerved of thoſe that are thin and ſmall. 2. That when the Butterflies are kill'd *in balneo Mariæ* the Cods muſt be ſpread upon Mats, and when they are a little cooled they muſt be covered with ſmall Branches of Willow or Mulberry-trees.

The third way of killing the Butterflies, preferable to the two former, is as follows: Put the Cods into great earthen Veſſels, and in all theſe Veſſels throw four Ounces of Salt over every ten Pounds of the

Cods, and cover them with large dry Leaves like thoſe of *Nenuphar*; upon theſe Leaves lay ten Pounds more of Cods ſprinkled with four Ounces of Salt as before, filling the Veſſel with ſeveral Lays; then cloſing the Mouth of it, ſo that the Air may be entirely excluded, the Butterflies will be kill'd in ſeven Days, but if the leaſt Air is admitted, by any Chink, they will live long enough to pierce their Cods; as they are of a porous Subſtance, that readily imbibes the Air, the leaſt Quantity getting in would keep them alive.

In laying theſe Cods in the Veſſels, the fineſt muſt be ſeparated from the coarſer; the Cods that are long, white, and ſhining, give a very fine Silk; thoſe that are large, dark, and bluiſh, like the inner Skin of an Onion, produce a coarſe Silk.

I have hitherto treated only of the Method of raiſing Worms in the Spring, and indeed 'tis in this Seaſon that the generality of the *Chineſe* are employ'd in this Work; nevertheleſs ſome hatch Eggs in the Summer and Autumn, and almoſt in all the Months after the firſt Produce of the Spring; but for this purpoſe they muſt provide Workmen who are able to ſuſtain ſuch a continual Labour, and Mulberry-trees to ſupply neceſſary Food through all the Seaſons; but the Mulberry-trees would ſcarcely ſuffice, for if they are quite ſtript one Year they die and fail intirely the Spring following.

Therefore, according to my Author, it is beſt to hatch but few Worms in Summer, and only to provide Eggs for Autumn: He alſo cites an Author who adviſes to raiſe Worms in that Seaſon, which commences about the fifteenth of *Auguſt*, but he would have only taken for their Food the Leaves of thoſe Branches that may be ſpared without hurting the Tree: He gives theſe Reaſons why Autumn is preferable to the Spring for raiſing Worms: 1. Be-

cauſe

cauſe the Spring being generally rainy and windy in the Southern Countries, the Profit expected from the Labour of theſe Worms is more uncertain; whereas in Autumn, the Weather being almoſt always ſerene, there is a greater Certainty of Succeſs. 2. That although the Worms cannot have ſuch tender Leaves for their Food as in the Spring, yet this is fully compenſated by having nothing to fear from Gnats and Musketoes, the Sting of which makes the Worms languiſh and die.

If any Silkworms are raiſed in Summer they muſt be kept cool, and the Windows covered with Gauze to keep out the Gnats: If any are rais'd in Autumn they muſt be kept cool at firſt, but after they have caſt their Slough, and when they ſpin, they muſt be kept warmer than in the Spring, becauſe the Nights are colder; when theſe Autumnal Worms become Butterflies they may lay Eggs for the next Year, yet it is eſteemed the ſureſt way to make a Proviſion in the Spring, becauſe thoſe of Autumn do not always anſwer.

If any Eggs of the Summer are preſerv'd to be hatch'd in Autumn they muſt be put into an earthen Veſſel well cover'd, ſo that nothing may get into it; put this Veſſel into a great Baſon of cold Spring-water as high as the Eggs incloſed, for if the Water was higher the Eggs would periſh, and if it was lower many would not have Strength to hatch with the reſt; if they ſhould happen to hatch later they would either die or make a bad Sort of Cods; if theſe Directions are well obſerved the Eggs will hatch in twenty-one Days. Inſtead of putting them in cold Water, ſome adviſe to ſet them in the Shade under ſome Tree that is very thick of Branches, incloſed in a Veſſel made of Earth without baking; they ſay they will be hatch'd in twenty-one Days.

When the Silkworms are ready to ſpin they may be placed in ſuch a manner that, inſtead of making Cods as they naturally do when left to themſelves, they ſhall make a piece of Silk flat, thin and round, like a large Wafer: This is done by laying the Worms, when they ſpin, on the Top of a Cup exactly cover'd with Paper.

Several Advantages would be obtained by a Work thus ordered.

1. Theſe round and flat pieces may be divided as eaſily as the Cods.

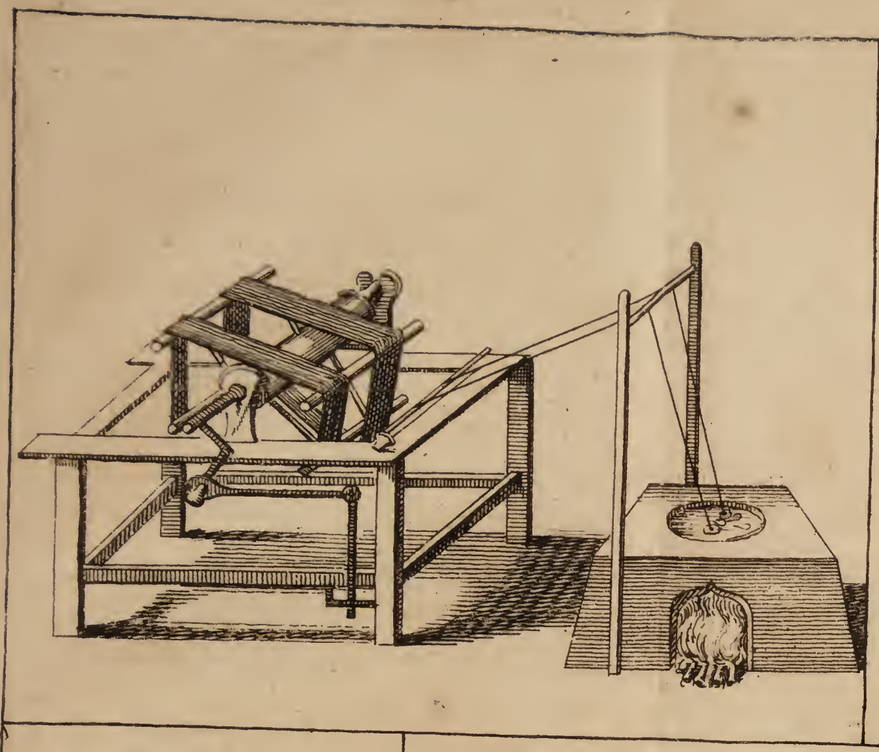
2. They are all pure Silk, having none of that viſcous Matter which the Worm emits in the Shell upon being long incloſed in it, and which the *Chineſe* call the Urine, for as ſoon as the Worm has done ſpinning it is taken away to prevent its damaging the Silk.

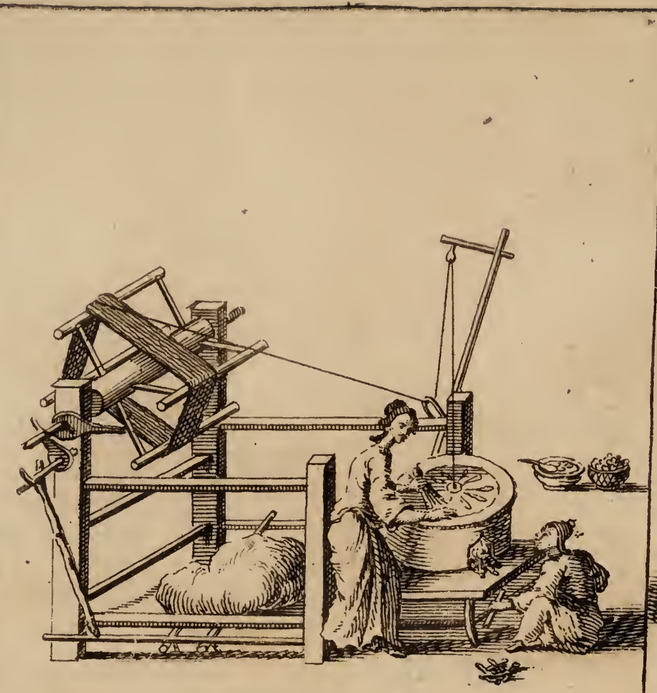
3. There is no need to hurry in dividing the Silk, as there is a neceſſity of doing when it is in Cods, for in this way that Work may be deferred without any Danger.

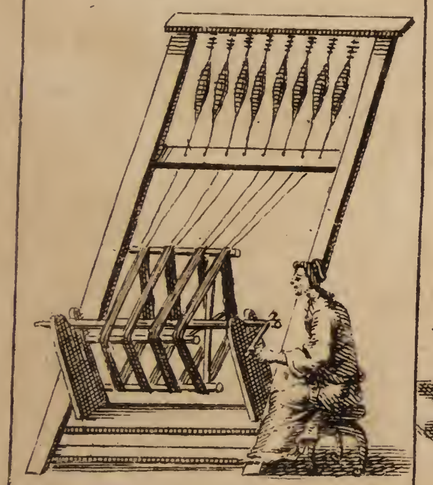
When the Silk is wound off they immediately prepare it for the Loom: The *Chineſe* have very plain Inſtruments for this Work, but as theſe things are better explain'd by Draughts, than by the niceſt Deſcription, here follows a Plate which contains the Repreſentation of the ſeveral Moveables uſed in raiſing the Worms, and of the various Machines employ'd to compleat thoſe beautiful Silks which they ſend to *Europe*.

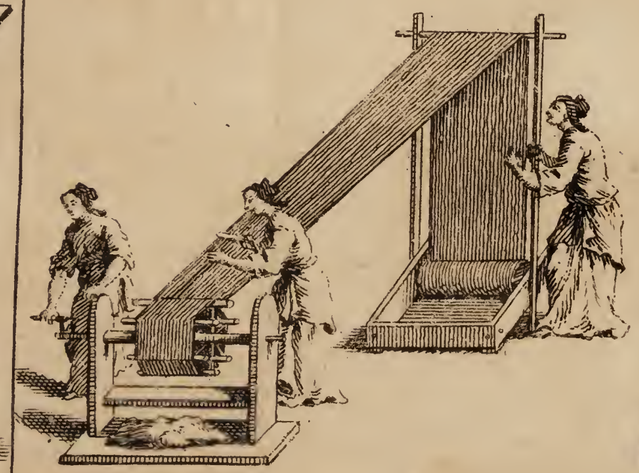
Of the Chineſe *Language.*

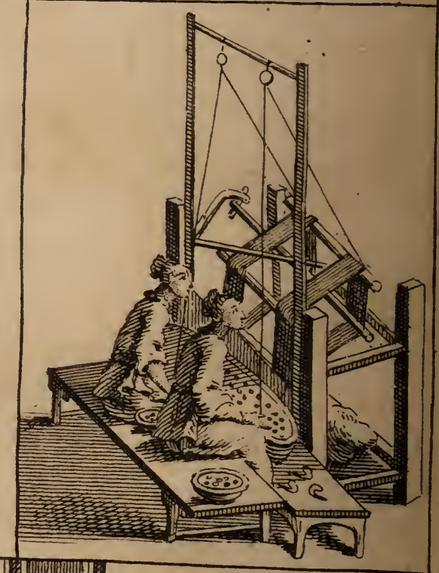
IN order to give a true Idea of the *Chineſe* Language, I ſhall firſt treat of the Nature of the Language, then how the *Chineſe* Words muſt be pronounced and wrote in *European* Characters: Laſtly I ſhall

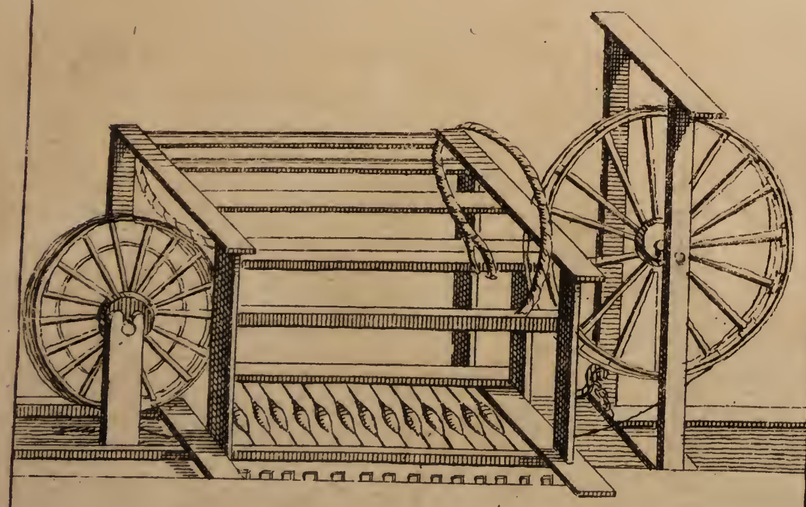


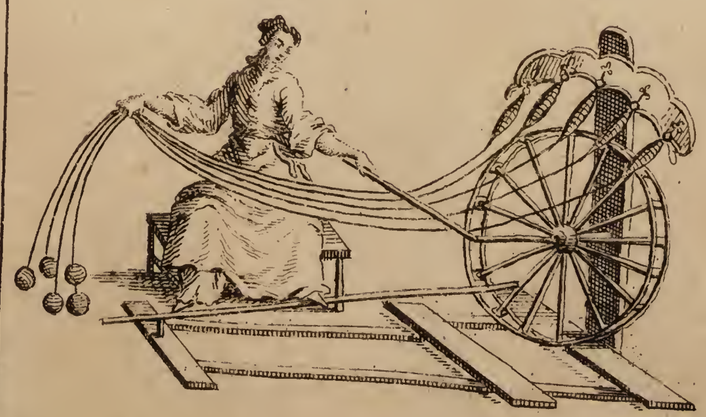


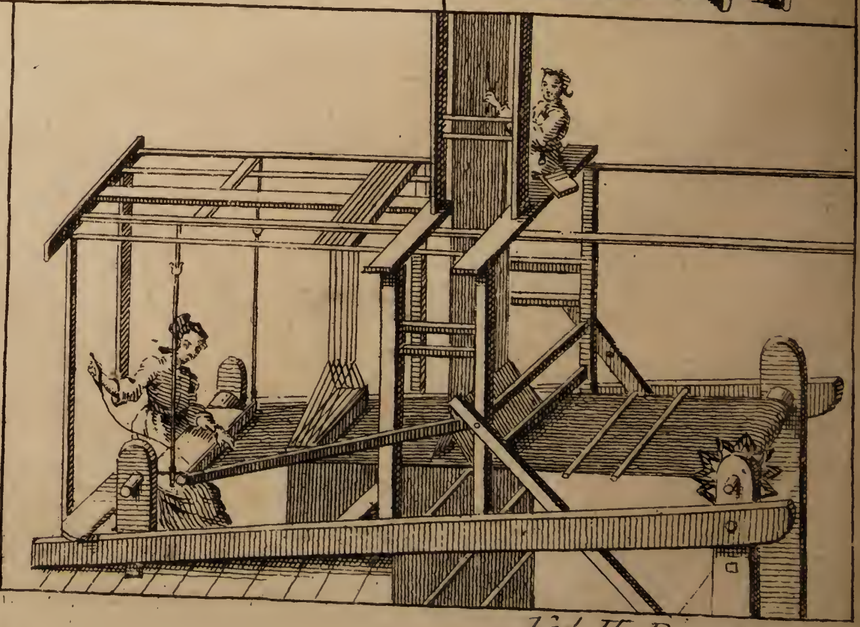












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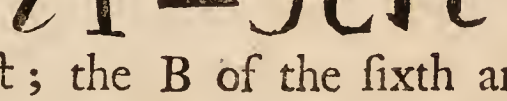
I ſhall finiſh with an Abridgment of the *Chineſe* Grammar.

Of the Nature of the Chineſe *Language.*

THE *Chineſe* Language has no Reſemblance with any of the dead or living Languages that we are acquainted with: All other Languages have an Alphabet of a certain number of Letters, which by their various Combinations make Syllables and Words; this has no Alphabet, but as many Characters and different Figures as there are Words.

The only Conformity it has with the Languages of *Europe* is, that as the Alphabet conſiſts of twenty-four Letters, which are form'd of theſe ſix or ſeven Strokes,  *viz.* the A of the three firſt; the B of the ſixth and fourth repeated; the C of the ſixth alone; the D of the ſixth and the fourth; the E of the ſixth and the third tripled; the O of the fourth and fifth join'd together; the Q of the O and the ſeventh Stroke, *&c.*

In the ſame manner all the *Chineſe* Characters are form'd only of the ſix following Lines:

The *Chineſe* have two ſorts of Languages; the firſt vulgar, which is ſpoken by the common People, and varies according to the different Provinces; the other is call'd the Mandarin-Language, and is like the *Latin* in *Europe* amongſt the Learned.

But as the *Chineſe* Language is ſo unlike all others this Compariſon is not exact: The Mandarin-Language is properly that which was formerly ſpoken at Court in the Province of *Kiang nan*, and ſpread

into the other Provinces among the polite People; and hence it is that this Language is better ſpoken in the Provinces adjoining to *Kiang nan* than in the others, but by ſlow degrees it was introduced in all Parts of the Empire, which is very convenient for the Government; it appears poor, for it has not above three hundred and thirty Words, which are all Monoſyllables and indeclinable, and almoſt all end with a Vowel or the Conſonant *N* or *Ng*.

Yet this ſmall Number of Words is ſufficient to expreſs one's ſelf upon all Subjects, becauſe without multiplying Words the Senſe is varied almoſt to Infinity by the variety of the Accents, Inflexions, Tones, Aſpirations, and other Changes of the Voice; and this variety of Pronunciation is the Reaſon that thoſe, who do not well underſtand the Language, frequently miſtake one Word for another.

This will be explained by an Example: The Word *Tchu* pronounced ſlowly, drawing out the *u* and raiſing the Voice, ſignifies *Lord*, or *Maſter*; if it is pronounced with an even Tone lengthening the *u*, it ſignifies a *Hog*; when it is pronounced quick and lightly it means a *Kitchen*; if it be pronounced in a ſtrong and maſculine Tone, growing weaker towards the end, it ſignifies a *Column*.

In the ſame manner the Syllable *Po*, according to the various Accents and the different Ways of its Pronunciation, has eleven different Meanings; it ſignifies *Glaſs*, *to boil*, *to winnow Rice*, *Wiſe* or *Liberal*, *to prepare*, *an Old Woman*, *to break* or *cleave*, *inclined*, *a very little*, *to water*, *a Slave* or *Captive*; from whence it is eaſy to conclude that this Language, which appears ſo poor and confined by the ſmall number of Monoſyllables which compoſe it, is nevertheleſs very copious, abounding and expreſſive.

Farther, the ſame Word join'd to various others ſignifies a vaſt many different things; *Mou*, for inſtance, when it is alone ſignifies *a Tree*, *Wood*, but when

when it is compounded it has many other Significations; *Mou leao* ſignifies *Wood prepared for Building*; *Mou lan* ſignifies *Bars*, or *Wooden Grates*; *Mou hia*, *a Box*; *Mou ſiang*, *a Cheſt of Drawers*; *Mou tſiang*, *a Carpenter*; *Mou eul*, *a Muſhroom*; *Mou nu*, a ſort of ſmall *Orange*; *Mou ſing*, *the Planet* Jupiter; *Mou mien*, *Cotton*, &c. This Word may be join'd to ſeveral others, and has as many different Significations as it has different Combinations.

Thus the *Chineſe*, by differently compounding their Monoſyllables, can make regular Diſcourſes, and expreſs themſelves very clearly, and with much gracefulneſs, almoſt in the ſame manner as we form all our Words by the different Combinations of the twenty-four Letters of our Alphabet.

Finally the *Chineſe* ſo naturally diſtinguiſh the different Tones of the ſame Monoſyllable, that they comprehend the Senſe of it without making the leaſt Reflexion on the various Accents by which it is determined.

We muſt not imagine, as ſome Authors have related, that they ſing in ſpeaking, and make a ſort of Muſick which would be very diſagreeable to the Ear; theſe different Tones are pronounced ſo curiouſly that even Strangers find it difficult to perceive their difference, even in the Province of *Kiang nan*, where the Accent is more perfect than in any other Country: The Nature of it may be conceiv'd by the guttural Pronunciation in the *Spaniſh* Language, and by the different Tones that are uſed in the *French* and *Italian*; theſe Tones are almoſt imperceptible, nevertheleſs they have different Meanings, which gave riſe to the Proverb, That *the Tone is all*.

The Art of joining theſe Monoſyllables together is very difficult, eſpecially in Writing, and requires a great deal of Study: As the *Chineſe* have only Figures to expreſs their Thoughts, and have no Accents

in Writing to vary the Pronunciation, they are obliged to have as many different Figures or Characters as there are different Tones, which give ſo many various Meanings to the ſame Word.

Moreover there are ſome Characters which ſignify two or three Words, and ſometimes a whole Period: For Inſtance to write theſe Words, *Good morrow Sir*, inſtead of joining the Characters which ſignify *good* and *morrow* with that of *Sir*, a different Character muſt be uſed which alone expreſſes theſe three Words, and this is what ſo greatly multiplies the *Chineſe* Characters: It is not like our *European* Languages, in which the various Significations of the ſame Word are known by the different Accents, which regulate the Pronunciation, or by the Place of the Word, or the Sequel of the Diſcourſe.

This Method of joining the Monoſyllables is indeed ſufficient to write ſo as to be underſtood, but it is trifling and uſed only by the Vulgar; the Style that is wrote in order to ſhine in Compoſitions is quite different from what is ſpoken, tho' the Words are the ſame, and a Man of Letters would make himſelf ridiculous if he was to write in the manner of Expreſſion that is commonly uſed in Converſation: In writing you muſt uſe purer Words, more loſty Expreſſions, and certain Metaphors which are not commonly uſed, but are adapted to the Subject treated of, and the Books that are compoſed. The Characters of *Cochinchina*, of *Tong king*, of *Japan*, are the ſame as the *Chineſe*, and ſignify the ſame things, tho' theſe Nations in ſpeaking do not expreſs themſelves alike, ſo that notwithſtanding the Languages are very different, and they cannot underſtand each others Speech, yet they underſtand each other's Writing, and all their Books are in common. Their Characters are in this reſpect like the Figures of Arithmetick, they are uſed by ſeveral Nations with different Names, but their Meaning is every where the ſame.

For

For this reaſon the Learned muſt not only be acquainted with the Characters that are uſed in the common Affairs of Life, but they muſt alſo know their various Combinations, and the various Diſpoſitions, which of ſeveral ſimple Strokes make the compound Characters; and as the Number of Characters amounts to 80000, he who knows the greateſt Number is alſo the moſt learned, and can read and underſtand the greateſt Number of Books, by which one may judge how many Years muſt be employed to learn ſuch a vaſt Multitude of Characters to diſtinguiſh them when they are compounded, and to remember their Shape and Meaning.

It muſt nevertheleſs be acknowledged that a Perſon, who underſtands 10000 Characters, may expreſs himſelf in this Language, and underſtand a great Number of Books. The generality of the Learned do not underſtand above 15000 or 20000, and there are but few Doctors who have attained to the Knowledge of 40000.

This prodigious Number of Characters is collected in their great Vocabulary called *Hai pien*; and as in *Hebrew* there are radical Letters which ſhow the Origin of Words, and ſerve to find thoſe which are derived from them, when they are look'd for in the Dictionary according to the Order of theſe radical Letters, ſo likewiſe the *Chineſe* have their radical Characters; for inſtance the Characters of Mountains, of Trees, of Man, of the Earth, of a Horſe, &c. under which muſt be ſought all that belongs to Mountains, Trees, Man, the Earth, and a Horſe; and farther you muſt learn to diſtinguiſh in every Word thoſe Strokes or Figures which are above, beneath, on the Sides, or in the Body of the radical Figure.

Beſides this great Vocabulary there is a ſhorter, containing only 8000 or 10000 Characters, which is uſed to read, write or compoſe Books: If they want any Words that are not in this ſmaller they have recourſe to their great Dictionary: Our Miſſionaries, in like

like manner, have collected all the Terms which may ſerve to inſtruct the People in the Myſteries of the Faith, and which are uſed in Converſation, and common Books, and alſo in Claſſical Books.

As *Clement of Alexandria* attributes three ſorts of Characters to the *Egyptians*, the firſt he calls Epiſtolary, or fit for writing Letters, like thoſe of our Alphabet; the ſecond Sacerdotal, proper only to the Prieſt for the Sacred Writings, in the ſame manner as there are Notes for Muſick; and the laſt Hieroglyphical, uſed only for publick Inſcriptions on their Monuments, which was done two ways; one by proper Images, or ſomething that came near the things they intended to repreſent, as when they expreſſed the Moon by a Creſcent; the other by enigmatical Figures and Symbols, as a Serpent bent round with the Tail in its Mouth to ſignify the Year, or Eternity; ſo the *Chineſe* have always had the ſame Variety of Characters. In the beginning of their Monarchy they communicated their Ideas by drawing on Paper the natural Images of the things they intended to expreſs; they drew, for inſtance, a Bird, Mountains, Trees, waving Lines to expreſs Birds, Mountains, a Foreſt and Rivers.

This Method of explaining their Thoughts was very imperfect, and required many Volumes to expreſs a few things: There was moreover an infinite Number of Objects which could not be repreſented by drawing, ſuch as the Soul, the Thoughts, the Paſſions, Beauty, Virtues, Vices, the Actions of Men and Animals, and many others which have neither Body nor Shape; for this reaſon they inſenſibly alter'd their old manner of Writing; they compoſed Characters of a more ſimple Nature, and invented others to expreſs thoſe things that are the Objects of our Senſes.

But theſe more modern Characters are nevertheleſs truly hieroglyphical; Firſt becauſe they are compoſed

posed of simple Letters, which retain the Signification of the primitive Characters; formerly, for instance, they represented the Sun thus by a Circle and called it *Ga*; they represent it now by this Figure which is also nam'd *Ga*. Secondly because the Institutions of Men have fix'd the same Ideas to these Figures that the first Symbols naturally represented; for every *Chinese* Letter has its proper Signification, which it always preserves, tho' join'd with others. *Tsai*, which signifies Misfortune, Calamity, is composed of the Letter *Mien*, a House; and the Letter *Ho*, Fire, because it is the greatest Misfortune to see one's House on Fire: By this single Example it may be perceived that the *Chinese* Characters are not simple Letters like ours, which signify nothing by themselves, and have no Meaning but when they are join'd together; they are so many Hieroglyphicks which form Images, and express the Thoughts.

The Style of the *Chinese* in their Compositions is mysterious, concise, allegorical, and sometimes obscure to those who do not perfectly understand the Characters. It requires a great deal of Skill to make no Mistakes in reading an Author; they say a great deal in a few Words; their Expressions are lively, full of Spirit, and intermix'd with bold Comparisons and noble Metaphors: To express, for instance, that the Christian Religion ought not to be destroy'd, the Emperor having approved it by an Edict, they would write, The Ink which wrote the Edict of the Emperor in favour of the Christian Religion is not yet dry, and you go about to destroy it: They affect especially to insert in their Writings many Sentences and Passages which they take from the five Canonical Books; and, as they compare their Compositions to a Picture, they also compare the Sentences they take from their Books to the five principal Colours

that

that are uſed in Painting; in this all their Eloquence chiefly conſiſts: Laſtly they value themſelves extremely on writing neatly, and drawing their Characters truly, and there is great Regard had to this in examining the Compoſitions of thoſe who aſpire to the Degrees.

They even prefer a beautiful Character to the moſt finiſh'd Picture, and it is common to ſee a Page of old Characters ſold very dear when they are well drawn; they honour their Characters in the moſt common Books, and if by Chance they find any printed Leaves they gather them up with Reſpect; they think it would be Clowniſhneſs and Ill-breeding to make a profane uſe of them, to trample upon them in walking, or even to throw them away in a careleſs manner: It often happens that Joyners and Maſons dare not tear a printed Sheet that they find paſted upon the Wall or Wood, they are afraid of committing a Fault.

Thus we may diſtinguiſh three ſorts of Languages in *China*; that of the common People, that of the polite People, and that of Books: Altho' the firſt is not ſo elegant as the two others, yet we muſt not imagine it ſo much inferior to our *European* Languages, ſince it has certainly none of thoſe Defects which have been aſcribed to it in *Europe*.

The *Europeans* who come to *China*, and who do not well underſtand the Language, find equivocal Meanings where there is not the leaſt ſhadow of them: As they do not take pains at firſt to pronounce the *Chineſe* Words with their Accents and Aſpirations, it follows that they underſtand but by halves what the *Chineſe* ſay, and find it difficult to make themſelves be underſtood: This is their own Fault, and not any in the Language; ſome Travellers have related that the Learned often trace Characters with a Finger or their Fan upon their Knees, or in the Air; if they do it is out of Vanity or Cuſtom rather than Neceſſity, or be-

cauſe

cauſe it might be a Word ſeldom uſed, like our Terms in Navigation, Muſick, and Surgery, &c.

Superior to this low and rude Language, which is pronounced many different ways, and uſed in writing, there is another more poliſh'd and refined, made uſe of in an infinite number of Novels, either true or fictitious, which are wrote with the greateſt Elegance: Wit, Manners, lively Deſcriptions, Characters and Contraſts are all to be found in theſe little Works, which may be eaſily read and underſtood; there is obſerved thro' all a Purity and Politeneſs equal to the beſt Authors of *Europe*.

After theſe two ways of Expreſſion, one for the ordinary People, who take leſs care in ranging their Words, the other which ſhould be that of the Mandarins and the Learned, comes the Language of Books which are not written in a familiar Style, and in this kind there are ſeveral Degrees of Superiority before you can arrive to the majeſtick and ſublime Brevity of the *Kings*.

This is no longer a Language uſed in common Diſcourſe, but is only wrote, and could not be eaſily underſtood without looking upon the Letters, and which is read with Pleaſure, for it appears a neat and flowing Style; each Thought is commonly expreſſed in four or ſix Characters; there is nothing found to ſhock the niceſt Ear, and the variety of the Accents pronounc'd artfully make a ſoft harmonious Sound.

The difference between the other Books and the *King* conſiſts in the Subjects they treat of, which are never ſo noble and elevated, and in the Style which is ſo conciſe and grand. In ſublime Subjects no Pointings are uſed; as theſe Compoſitions are deſigned only for the Learned, it is left to them to judge where the Senſe finiſhes, and thoſe who are skilful are never miſtaken in it.

Voſſius was in the right to ſay that the Copiouſneſs of the *Chineſe* Language ariſes from the Multitude of their

their Characters; it muſt be added that it ariſes alſo from the various Meanings of them, and from the Conjunctions of them, by joining them moſt commonly two and two, frequently three and three, and ſometimes four and four together. There was a Dictionary made by Order of the late Emperor; it did not contain all the Language, ſince it was found neceſſary to add a Supplement to it in twenty-four Volumes, tho' the firſt Work contained ninety-five Volumes, the greateſt part very thick, and in a ſmall Character. There is no Language in the World that would not be exhauſted in many fewer Volumes; there is therefore no Language more copious than the *Chineſe*, or that can boaſt of having reigned three or four hundred Years in the ſame State in which it continues to this Day.

All that has been ſaid on this Subject will, without doubt, appear ſtrange to *Europeans* uſed to the twenty four Letters of our Alphabet; but perhaps they will be leſs ſurprized that our Language, and all others have an infinite number of Marks which ſtand for Words, altho' they may be wrote with the twenty-four Letters; every Art and Profeſſion have their own proper Characters.

Beſides our twenty-four Letters, which we vary ſeveral ways into Capitals differing from common Letters, into Roman, Italick, *&c.* we have alſo ſeveral Letters for writing, as the round Hand, Secretary, Court, Text, and Italian, we have the Figures of Arithmetick, and various ſorts of Pointings, and Abbreviations, which are ſo many Characters we uſe to mark the Pauſes of the Diſcourſe, the Pronunciation, the Continuation, *&c.* The Aſtronomers have Characters for the twelve Signs, for the various Aſpects of the Moon and Stars; Geometricians have their Figures; Muſicians their Minims, Crotchets, Quavers, and Semiquavers, *&c.* Laſtly moſt Arts and Sciences have ſome Figures proper to them,

them, which they use for Characters to express their Thoughts.

The *Chinese* have still an ancient sort of Language which is used at present only for Titles, Inscriptions, Seals, and Devices, and in which there are some Books that the Learned must understand: They have also current and common Characters which they use for publick Acts, Contracts, Bonds, and other Civil Affairs, as we have a particular Character, for Law-Business. Lastly they have a Letter which requires a particular Study, because of the Variety of the Strokes, and its Abbreviations, or Interweavings, which make it difficult to understand; it is used especially to write any thing for dispatch.

What relates to the Method of pronouncing the *Chinese* Words, and writing them in *European* Characters, will farther explain what has been said on the Nature of this Language.

Of the Chinese *Pronunciation, and the Orthography of the* Chinese *Words in* European *Characters.*

IT is impossible the *Chinese* should write the Languages of *Europe* with their Characters, or even pronounce any of these Languages properly, because on one hand, altho' these Characters are so numerous, yet they do not express above three or four hundred Syllables, and can express no others, and because on the other hand the Sound of these Letters *b*, *d*, *r*, *x*, *z*, are not found in these Syllables, so that a *Chinese*, who would pronounce them, could not do it without changing something, and making use of those of the Sounds that come the nearest to them in his Language; yet the *d* and *z* seem to be founded in this

Word

Word *y-tſeë*, which ſome pronounce *y-dſeë*; but the ſame *Chineſe*, who could plainly ſay *y-dſeë*, could not ſay *da*, *de*, *di*, *do*, *du*; nor *za*, *ze*, *zi*, *zo*, *zu*.

It is likewiſe impoſſible to write the *Chineſe* Words in *European* Characters, for beſides that many Words would be ill expreſſed, when a Perſon had written a Page he would not be able to comprehend what he had wrote: There is an abſolute neceſſity of learning the *Chineſe* Letters, and it would be a good Method to uſe one's ſelf at firſt to ſee no *Chineſe* Word written in *European* Characters, without having the *Chineſe* Letter overagainſt it.

The Pronunciation is very difficult, not only on account of the Accents, which can only be learn'd by long Practice, but much more ſo becauſe there are many Words that we can neither pronounce nor write. The Teeth of the *Chineſe* are not placed like ours; they have the upper Row ſtanding out, and the lower falling in; whereas the Teeth of all the *Europeans* meet in front, the upper Row of the *Chineſe* ſometimes falls upon the under Lip, or at leaſt upon the Gums, and ſcarce ever meet tolerably even.

All the *Chineſe* Words wrote in *European* Letters end in one of the five Vowels, *a*, *e*, *i*, *o*, *u*, and in an *n*, ſometimes ſingle, which produces *an*, *en*, *in*, *on*, *un*, and ſometimes follow'd with a Conſonant, which makes *ang*, *eng*, *ing*, *ong*, *ung*: The initial Letters of Words are pronounced like the Letters of ſeveral of the *European* Languages. I ſhall treat of this Subject in the moſt perſpicuous and brief manner that is poſſible.

The *A* final has no other difficulty than that of the various Accents.

The *E* final is of three or four kinds.

1ſt, It is an *é* maſculine; *Coué* [*Cooä*] Kingdom, *Gé* [Ga] Day.

2d, It is ſometimes an *é* very open, and is pronounced like the *French* Words *aprés*, *exprés*, [aupray, expray.] *Ké*, a Stranger, *Gueſt*, *Mé*, Ink.

3dly,

3dly, It is alſo at other times an *e* mute, for example, *Seë*, *a Man of Letters*. The Pronunciation of the *French* Word *Se*, as, *ſe porter bien* is not entirely that of *Seë*, here the *S* is ſtronger, and hiſſes more, and the *E* final is longer, therefore ſome write it with a double *ſs*, and a double *eë* mute. I can ſee no reaſon why the *Portugueſe* ſhould write it with an *u*, *Su*, for it is certainly not at all like the firſt Syllable of the Word *Superior*.

This *e* mute is often omitted in writing, and ſometimes it is difficult to diſtinguiſh it from an *i*, here follow ſome Examples.

1ſt Example. *Sii*, *the Weſt*, might be wrote thus *Scië*, [*See*] ſince it is pronounced like the *French* Word *Scië* [*See*] *a Saw*.

2d Example. The Word *Che* is ſometimes wrote *Chi*; the Pronunciation of it ſhould be between the *E* and the *I*, *Cheë*, eſpecially when it is final.

3d Example. In theſe Words *Couéi*, *the Spirits of the Dead*; *Hoéi*, *Knowledge*; *Ouéi*, *No body*; *nuéi*, *within*; *Luéi*, *Thunder*; *moéi*, *fine*; the Termination is not exactly the ſame as in theſe *French* Words, *armée*, *épée*, *penſeé*, [*ormay*, *apay*, *ponſay*,] It is ſtill leſs in that of *Coui*, *nui*, *lui*, *mui*, [*Cooë*, *nooë*, *looë*, *mooë*.]

The *I* final in theſe Words *mai*, *to buy*; *lai*, *to come*; *pai*, *to viſit*, *&c.* ſhould be pronounced as the *Italians* pronounce *mai*, *never*; *lai*, *cries and ſobs*, ſounding both the *a* and *i*, except *Yai*, *the Port*; *Hiai*, *Shooes*; *kiai*, *all*; which muſt be pronounc'd like the *French* Words *Mais*, *Jamais*, [*May*, *Jemay*.]

The *O* final is ſometimes quite loſt, and is ſomething like the Diphthong *ou*, [*oo*] when it comes after an *a*; it is often pronounc'd nearly like the Word *haut* [*hou*] after the *Norman* Pronunciation; that is to ſay opening the Mouth very wide, and founding the Diphthong *au*; in this manner are pronounced *hao*, *good*;

good; *lao*, *to work*, *to labour*; *leao*, *a ſign of a paſt Action*; *miao*, *a Cat*.

The *U* final is pronounced as in *Engliſh* in the Words *Chu*, *a Book*; *Liu* or *Lu*, *an Aſs*; *Niu*, *a Woman*, *&c.* it is frequently pronounced like half the Diphthong *ou* [*oo*] *Fou*, *Father*; *Mou*, *Mother*; *pou*, *not*.

The *N* final muſt be pronounced with a dry Tone, as if the Word ended with an *e* mute; thus *Fan*, *Rice dreſs'd*, is pronounced like the two laſt Syllables of the Word *pro-fane*, [*pro-fane*] ſounding the *a* very diſtinctly, and laying little ſtreſs on the *e* mute. *Chin*, *Wit*, muſt be pronounced like *la Chine*, [*Sheen*] without accenting the *e*, as the *Latin* Prepoſition *in* is pronounc'd; *Men* is pronounced like *en* in *Latin*, or as we pronounce τυφθομεν in *Greek*; this *Men* is the ſign of the plural number in ſeveral *Chineſe* Words, as will appear in the ſequel. Laſtly there are ſome Words which ſeem to end in *on*, as *Touon pouon*, but the *O* is ſo faint that a *Frenchman* cannot diſtinguiſh it, he underſtands it, *Touen Pouen*, or *Touan*, *Pouan*.

The *N* final with the addition of a Conſonant is wrote by the *Portugueze* with an *m*, and by the *Spaniards* with *ng*; this is of little conſequence, provided we know that this Sound is pretty ſoft and drawling, like the Sound heard upon ſtriking a ſtrong Blow on a great Bell; the *Chineſe* bear upon the Vowel which varies the Sound: *Tang*, *a Temple*, is not *Teng*, *a Lamp*; *Teng* is not *Ting*, *a Nail*; *Ting* is not *Tong*, *the Eaſt*; but they all agree in that Impreſſion which remains in the Air after they are pronounc'd, and which I compare to the Impreſſion that remains after ſtriking a Bell; the *g* muſt not be in the leaſt heard, for inſtance *Fang*, *a Chamber*, muſt be pronounced like *francs*, [*fron*] excepting the *r*, which is not uſed in the *Chineſe* Language, the Pronunciation is the ſame.

As

As to thoſe Letters which are in the beginning, or in the middle of Monoſyllables, take the following Obſervations.

1ſt, The *Chineſe* pronounce *ch*, as we pronounce in *French*, *chagrin*, *choſe*, *chiche*, [*ſhaugreen*, *ſhoſe*, *ſhiſh*] for inſtance *chao*, *a little*; *che*, *ten*; *chi*, *a Corps*; *chu*, *a Letter*: The *Spaniards* and *Portugueze* write *ch* with an *x*, *xe*, *xi*.

2dly, They have the *ce* and *ci* of the *Italians*, as in the Word *citta*, [*chitta*] we write theſe Words with *tch*, for example *Tcha*, *Tea*; *tche*, *to eat*; *Tchi*, *Knowledge*; *Tchu*, *Lord*.

3dly, They pronounce *ts* as the *Italians* pronounce the Word *gratia*, [*gratſia*] therefore we write *tſien*, which is a ſort of *Copper Mony*.

4thly, They have the *κ* and *χ* of the *Greeks*, the Word *Kouan*, *Officer*, *Mandarin*, might be wrote *Couan*, *Coan*, or *Quoan*; but it is better to write *Kouan* to avoid Confuſion.

They have an *H* ſo ſtrong that it is entirely guttural, *hoan*, *to change*.

5thly, There is an *I* in ſome Words that is almoſt imperceptible, as *ſive*, or *ſue*, *tſiuen*, or *tſven*; it muſt by no means be pronounced *ſive*, *ſnow*, like the *Latin* Particle *ſive*.

6thly, The *Chineſe* have an *V* conſonant, as in *van*, 10000 *Taëls*; *ven*, *to ask*; *vang*, *in vain*; nevertheleſs many confound this *v* with *ou* or *w*, and ſay *ouen*, [*wen*] *to ask*, &c.

7thly, They have alſo an *J* conſonant, as in *Ju*, *Milk*; *Jang*, *to pardon*; it is beſt to write the *I* vowel with *y*, when it begins a Word; *y*, *one*; *yu*, *rain*; *yong*, *to help one's ſelf*; *yang*, *mutton*.

Theſe Words, *Nghe*, the *Forehead*; *nghen*, a *Favour*; *ngeou*, to *vomit*; *ngai*, to *love*; *ngao*, *magnificent*; *ngan*, *Health*, are difficult to pronounce, becauſe the *n* and the *g* muſt glide into each other in a manner, and be confounded together; it is better

to write *ngue* after the *Italians*, than *ngué* after the *French*.

9thly, The Word *Ell*, *Two*, is wrote by the *Portugueſe* with an *h*; the *E* we place at the beginning is Feminine, and very open, as if it contain'd ſomething of an *u*; the double *ll* which follows makes the Tongue bend like a Bow, and after having taken a great deal of pains an *European* can never pronounce this Word like the *Chineſe*.

10thly, There are ſome Words which are ſpoken two ways, as *Fen* and *Fouen*, a *Chineſe* Penny, which is worth ten Copper Mites; *Mouen* and *Men*, a *Door*, &c. but this is only in ſome particular Significations, for they never ſay, *E. G. Ngo mouen*, but always *Ngo men*, *We*.

11thly, Each Province has a particular way of pronouncing the *Chineſe* Words, which are not above three or four hundred in number; ſo that a *Chineſe* of *Peking*, for inſtance, finds it very difficult to underſtand a Man of the Province of *Quang tong* or *Fo kien*: The Mandarin-Language, called *Couan hoa*, which, as I have ſaid before, is uſed over the whole Empire, is not ſo fixed (as might be expected when underſtood) as to underſtand every Body, and be underſtood in all Places: Every Province differs in pronouncing this Language; in one Place they ſay *Yong*, in another 'tis *Iong*, in *Kiang ſi* 'tis *Yun*; the Word *Yu* in one Province is *Ju*; and in *Kiang ſi* 'tis *Eull*, &c.

The major part of the Words being thus corrupted and diſguiſed, altho' you underſtand the Mandarin-Language in one Province, yet if you go into another it is like coming into a ſtrange Country, and your Imagination muſt be on the wrack to give a new Turn to the ſame Words; this extends even to converſing with different Perſons; a Miſſionary after three or four Years Labour underſtands a good part of what is ſaid to him; and tho' he ſpeaks but poorly,

ly, thoſe who are uſed to his Jargon can pretty well conceive his Meaning; but if he happens to be among Strangers, he is oblig'd to make uſe of an Interpreter to make him underſtand what is ſaid to him, and to explain what he ſays.

Beſides this every Province, every great City, every *Hien*, and even every large Village, has a peculiar Dialect; this is the reigning Language, every body ſpeaks it, the Learned as well as the common People and Women; but the Women and the common People do not underſtand any other: In the Mandarin Language, when it is ſpoken ſlowly, one may diſtinguiſh a good part of the Vowels and Conſonants which compoſe the Words, and they may be written or retain'd, excepting ſome few; but in the vulgar Language, beſides its ſeeming to be ſpoke exceeding faſt, and having many Words mingled with it that have no Meaning, or rather ſeem to have no Meaning; I ſay beſides this the greateſt part of the Words leave no Tract in the Memory, becauſe they have no Affinity with the Syllables of *Greek*, *Latin*, *French*, *Italian*, or *Spaniſh*, therefore a Stranger cannot have any proper Conception of them who underſtands only theſe Languages.

If we add the Combinations of theſe Words, and the different Phraſes uſed in every Province, we may eaſily judge what pains an *European* muſt take who travels thro' ſeveral of theſe Provinces to preach the Goſpel; there is certainly nothing but a Motive ſo elevated, as that of propagating the Knowledge of the true God among ſuch vaſt Numbers of Pagans, that could ſupport a Miſſionary in the toilſome and ungrateful Labour required to learn ſuch a difficult Language, and it can be only by the ſingular Bleſſing of Heaven that we have ſeen ſuch Numbers ſince *P. Ricci*, who have made ſuch ſurpriſing Progreſſes in it, ſo far as to gain by their Writings the Admiration of the greateſt Doctors of the Empire; ſome of theſe

Doctors have been ſeen to bow moſt reſpectfully at the bare mention of the Works of theſe Strangers.

An Abridgment of the Chineſe *Grammar.*

THIS ſhort Abridgment of the *Chineſe* Grammar will be no ſmall help towards underſtanding the Nature of this Language, which being compoſed only of Words of one Syllable, and thoſe indeclinable, ſeems ſcarcely reducible to any Rules; nevertheleſs there are ſome with reſpect to the Nouns, Pronouns, Conjugations of Verbs, Prepoſitions, Adverbs, the Numbers and Particles, which are as follow.

Of Nouns poſitive, comparative, and ſuperlative.

WE are not to ſeek for the Diverſity of Genders, Caſes, and Declinations in the *Chineſe* Language; very often the Noun is not diſtinguiſh'd from the Verb, and the ſame Word which, according to the Place it is put in, is a Subſtantive may become an Adjective, and even a Verb.

For inſtance theſe two Words *Ngai*, *I love*; *Siang*, *I think*; may be both Nouns and Verbs; if they are placed before another Word ſo as to ſignify ſome Action, they are Verbs: Example, *Ngo ngai ni*, *I love you*; *Ngo ſiang ta*, *I think of him*: But if on the contrary they are ſet before another without ſignifying an Action, they become Nouns: Example, *Ngo ti ngai*, *my Love*; *Ngo ti ſiang*, *my Thought*.

The Adjective always goes before the Subſtantive, as *Hao gin*, *good Man*; but if the ſame Word follows another it becomes a Subſtantive, as *Gin ti hao*, *the Goodneſs of Man*; it appears that the Word *hao*, which is an Adjective when it comes before the Word *Gin*, becomes a Subſtantive when it follows it.

The

The Particle *Tsëe* is often added to Subſtantives, and it is proper to many; for inſtance *Fang tsëe an Houſe*; *Co tsëe*, *Fruit*; however we muſt obſerve, that it is only added to thoſe Subſtantives which can never be Adjectives.

The Caſes and Numbers are known only by the Compoſitions; the Plural Number is diſtinguiſh'd by the Particle *men*, which is common to all Nouns; here follow ſome Examples, *Gin*, *a Man*; *Gin men*, *Men*; *Ta*, *he*; *Ta men*, *they*.

But when the Noun is preceded by ſome Word that ſignifies Numbers, then the Particle *men* is not uſed after the Noun.

The Particle *Ti* often makes the Genitive Caſe both Singular and Plural, when it comes after Nouns, as *Gin ti hao*, *The Goodneſs of Man*; *Gin men ti hao*, *The Goodneſs of Men*: There are no other Caſes in the *Chineſe* Language.

The Particle *Ti* is alſo ſometimes put after Pronouns like Derivatives; *E. G. Ngo ti keou*, *my Dog*; *Ta te keou*, *his Dog*.

The Comparatives are alſo form'd by adding of Particles; for inſtance they uſe the Particle *Keng*, which is always put before the Nouns, and ſignifies *much*; *Keng hao*, *better*: The Particle *to* is frequently uſed, which ſignifies alſo *much*, but it is commonly put after the Noun, *Hao to*, *better*; *Yuen to*, *farther off*.

The Particle, which denotes the Superlative, may be put before or after the Nouns; ſo that one may ſay *Tſive hao*, or *Hao tſive*, *beſt*; *Tſive ſiao*, or *Siao tſive*, *ſmalleſt*.

The Particle *Te kin* alſo denotes the Superlative Degree; *Hao te kin*, *beſt*; *Ta te kin*, *greateſt*; *Siao te kin*, *ſmalleſt*.

Of the PRONOUNS.

THE *Chineſe* have only theſe three Pronouns which are Perſonal, *Ngo*, *I*; *Ni*, *Thou*; and *Ta*, *He*; they become Plural by the Addition of the Particle *Men*.

They become Poſſeſſives by adding the Particle *ti*, *Ngo ti*, *Mine*; *Ni ti*, *Thine*; *Ta ti*, *His*: Add the Particle *men* and theſe ſame Words will ſignify *Ours*, *Yours*, &c. *Ngo men ti*, *Ours*; *Ni men ti*, *Yours*.

The Pronouns poſſeſſive, like thoſe of Nation or Family, are diſtinguiſh'd only from the Derivatives by putting after the Pronoun the Name of the Country, City, *&c.* *Ngo ti koue*, *my Kingdom*; *Ngo ti fou*, *my City*.

Chou is the Particle which is made uſe of for the Pronoun Relative, *Which* or *Who*; this Particle is never join'd with that which denotes the Plural Number.

Of the VERBS.

THE *Chineſe* Verbs have properly no Tenſes but the Preſent, the Preterperfect, and the Future: the Verb Paſſive is expreſs'd by the Particle *Pi*.

When there is no Particle added to the Verb, and it is only join'd with the Pronouns Perſonal *ngo*, *ti*, *ta*, it is a ſign of the Preſent Tenſe.

The Addition of the Particle *Leao* denotes the Preterperfect, or the Time paſt.

To diſtinguiſh the Future Tenſe they uſe the Particle *Tſiang*, or *Hoei*; but all this will be better underſtood by Examples.

PRE-

PRESENT TENSE.

SINGULAR NUMBER.

Ngo ngai.	I love.
Ni ngai.	Thou loveſt.
Ta ngai.	He loveth.

PLURAL.

Ngo men ngai.	We love.
Ni men ngai.	Ye love.
Ta men ngai.	They love.

PRETERPERFECT TENSE.

SINGULAR.

Ngo ngai leao.	I have loved.
Ni ngai leao.	Thou haſt loved.
Ta ngai leao.	He hath loved.

PLURAL.

Ngo men ngai leao.	We have loved.
Ni men ngai leao.	Ye have loved.
Ta men ngai leao	They have loved.

FUTURE TENSE.

SINGULAR.

Ngo haei ngai.	I ſhall love.
Ni haei ngai.	Thou ſhalt love.
Ta haei ngai.	He ſhall love.

PLURAL.

Ngo men haei ngai.	We ſhall love.
Ni men haei ngai.	Ye ſhall love.
Ta men haei ngai.	They ſhall love.

The Optative Mood is form'd by theſe Words, *Pa pou te*, which ſignify *O that! Would to God!* for Example, *Pa pou te ngo ngai*, *Would to God I might love*; *Pa pou te ni ngai*, *Would to God thou mighteſt love*, &c.

The greateſt Part of the Verbs of Action may have a Paſſive Signification; but the Verb Active is always put before the Nouns which are the Subject of the Action.

EXAMPLE.

Ngo ngai ni.	I love thee.
Ngo ta ni.	I ſtrike thee.

It would be an abſurd and ſenſeleſs manner of ſpeaking to ſay,

Ngo ni ngai.
Ngo ni ta.

On the contrary the Verb Paſſive always follows the Noun, adding the Particle *pi*, which denotes the Paſſive.

Ngo pi ta ngai.	I am loved by him.
Ngo pi ta ta.	I am ſtruck by him.

The Preterperfect and the Future are formed with the ſame Particles that are uſed for the Verb Active.

Of the PREPOSITIONS.

ALTHOUGH the *Chineſe* Language is compoſed of ſo ſmall a Number of Words, it is nevertheleſs very copious, not only becauſe the ſame Word may be both Noun and Verb, but becauſe it may frequently be a Prepoſition, Adverb, *&c.*

The *Chineſe* have therefore ſome Prepoſitions that are not naturally ſo but by Cuſtom, ſuch as theſe Words,

Words, *Tsien, before*; *Heou, after*; *Chang, above*; *Hia, below*; they are Prepositions if they are joined to a Verb, and come before it; but they are Postpositions if they are joined to a Noun, and follow it; for Example, *Sien tso, I do before*; *Heou lai, I come after*; *Chang tseou, I go above*; *Hia tseou, I come below*; these are Prepositions because they are put before the Verbs; but the following Word *Fang tsien, before the House*; *Muen heou, behind the Door*; *Tcho chang, upon the Table*; *Ti hia, beneath the Earth*, are Postpositions because they are put after the Nouns.

The same must be understood of *Nui, within*; *vai, without*; and other Words of the same nature.

Of the ADVERBS.

THE *Chinese* Language has no Words that are properly Adverbs, they only become so by Custom, or by the Place they possess in the Discourse: We are often obliged to use several Words to express the Adverbs of other Languages; they have none that are demonstrative or proper to Calling and Exhorting, but in their stead we must use Nouns and Verbs; these following are in use, *viz.* of

Desiring	*Pa pou te*	Would to God.
Asking	*Ju ho*	Which way.
	Ho ju	In what manner.
	Tseng mo	How.
Answering	*Chi oui tse gen*	Certainly.
Confirming	*Tching tie*	Indeed.
	Co gen	Most certainly.
	Ching tching tie	Most truly.

Deny-

Denying and forbidding	*Pou* or *mo*	No.
	Pou jo	That is not convenient.
	Pou gen	No certainly.
Doubting	*Hoe* or *Hoe tche*	Perhaps.
Chuſing	*Ving*	Better, rather this than that
Comparing	*Keng chao*	Much leſs.
	Keng or *Keng to*	Much more.
	Keng hao	Better.
Aſſembling	*Tong* or *y tong*	Together.
Separating	*Ling*	Furthermore.
	Ling vai	Separately.
Encreaſing	*Kin*	Diligently.
	Kiang	Stoutly.
Time	*Kin ge*	To-day.
	Min ge	To-morrow.
	Tſo ge	Yeſterday.
	Tſien ge	The Day before yeſterday.
	Heou ge	After to-morrow.
Place	*Tche li*	Here.
	Tsëe	From thence, *or* that way.
Number	*Y tsëe*	Once.
	Eul tsëe	Twice.
	Tchang tchang	Often.
Order	*Ti y* or *teou y*	Firſtly.
	Heou mien	Next.
	Tchong or *tong*	Laſtly.
The Event	*Hoe gen*	May be.
Similitude	*Ju*	As.
Diſſimilitude	*Pou ju*	Not as.
	Pou tong	Differently.

Quality

Quality	*Chao*	A little.
	To	Much.
	Keou	Enough.
Excluding	*Tan*	Only.
A thing not quite done.	*Tcha pou to*	Almoſt.

Of NUMBERS *and their* PARTICLES.

THERE are a great many Particles proper to Numbers in the *Chineſe* Language; they are frequently uſed, and in a way peculiar to this Language, for every Noun has a Particle ſignifying the Number that is proper to it: Whereas in our Language, *One*, *Two*, *Three*, are apply'd to different Things, and we ſay, *A Man*, *A Woman*, *Two Men*, *Two Women*, but this Method of Expreſſion would be groſs and barbarous to a *Chineſe*. Each Noun muſt be expreſs'd with a Particle proper to it, but this will be better underſtood by Examples; here follow firſt the *Chineſe* Numbers, and then the Particles of Numbers, which muſt be uſed with each Noun.

The Chineſe NUMBERS.

Y,	One.	*Che y*,	Eleven.
Eul,	Two.	*Eul che*,	Twelve.
San,	Three.	*San che*,	Thirteen.
Ssëe,	Four.	*Pe*,	An hundred.
Ou,	Five.	*Eul pe*,	Two hundred.
Lou,	Six.	*Y tſien*,	A thouſand.
Tſi,	Seven.	*Y ouan*,	Ten thouſand.
Pa,	Eight.	*Eul ouan*,	Twenty thouſand.
Kieou,	Nine.	*Che ouan*,	An hundred thouſand.
Che,	Ten.	*Y pe ouan*,	A Million.

The

Of PARTICLES *of* NUMBERS.

CO is uſed for Men; *Y co gin*, a Man; *Y co fou-gin*, a Woman.

Hoei is uſed for illuſtrious Men; *Y hoei gin*, an illuſtrious Perſon.

Tche or *tchi* is uſed for Ships, Dogs, Hens, and all other things, which tho' mentioned alone ſhould be fellow'd, as Shoes, Stockings, *&c.* thus they ſay, *Y tchi chuen*, a Ship; *Y tchi keou*, a Dog; *Y tchi hia*, a Shoe; *Y tchi ki*, a Hen.

Tiao is uſed for things that are long and ſuſpended; *Y tiao lou*, a Cenſer, and *Y tiao ching*, a Rope.

Ouei is proper to Fiſhes; *Y ouei yu*, a Fiſh.

Ken is uſed for long Straps of Leather; *Y ken tai*, a Strap.

Tchang is uſed for Paper, a Table, and a Seat; *Y tchang tchi*, a Sheet of Paper; *Y tchang tcho*, a Table; *Y tchang y*, a Seat.

Pa is uſed for Knives, Swords, Fans; *Y pa tao*, a Sabre or Sword; *Y pa chen*, a Fan.

Choang is uſed for like things that are commonly joined together; *Y choang hiai*, a pair of Shoes; *Y choang oua*, a pair of Stockings.

Kien is uſed for Chambers or Houſes; *Y kien fang*, an Houſe or Chamber.

Fo is uſed for whole Pieces of Cloth or Silk; *Y fo pou*, a Cloth; *Y fo cheou*, a Piece of a particular ſort of Silk: It is alſo uſed for Pictures.

Mey is uſed for Pearls and precious things; *Y mei tchin*, a Pearl.

Tchu is uſed for Perfumes; *Y tchu hiang*, a Paſtil.

Pi is ſometimes uſed for Garments of Cloth or Silk, but moſt properly for a Horſe; *Y pi ma*, a Horſe.

Pen is uſed for Books; *Y pen chu*, a Book.

Ting

Ting, is uſed for Caps or Hats, *Y ting kin*, a Cap.

Tſo is uſed for great Houſes and Walls; *Y tſo fang*, an Houſe; *Y tſo ching*, a Wall.

Teng is proper to Oxen and Cows; *Y teng nieou*, an Ox.

Mouen is uſed for Muſquets; *Y mouen tſiang*, a Barrel of a Gun.

To is proper to Flowers; *Y to hoa*, a Flower.

Ling is uſed for Garments; *Y ling pao*, a Gown.

Tai or *Pen* is uſed for Comedies; *Y tai*, or *Y pen hi*, a Comedy.

Co is uſed for Trees; *Y co chu*, a Tree.

Mien is uſed for Standards; *Y mien ki*, a Standard.

Tao is uſed for Letters, and little Bundles of Paper; *Y tao cheou chi*, a Book of Poetry.

Tchin is uſed for Sedans and Chariots; *Y tchin kiao*, a Sedan.

Quan is uſed for Pens or Pencils; *Y quan pi*, a Pen.

Co is uſed for Corn and Pulſe; *Y co mi*, a Grain of Rice, *&c.*

Of the Paper, Ink and Pencils, as alſo of the Printing and Binding the Chineſe *Books.*

FORMERLY, and in the moſt remote Ages, the *Chineſe* had no Paper, but wrote upon Boards and pieces of *Bamboo*.

Inſtead of a Pen or Pencil they made uſe of a Style or Bodkin of Iron; they likewiſe wrote on Metal, and the Curious of this Nation ſtill preſerve ſome Plates, on which there are Characters very neatly delineated; however it is a great while ſince the Uſe of Paper was found out: It is ſo fine that ſeveral People in *France* have thought it was made of Silk, not conſi-

dering

dering that Silk cannot be beaten into ſuch a Paſte as is neceſſary to make Paper.

The *Chineſe* Paper is made of the Bark of *Bamboo* and other Trees; the *Bamboo* is a Tree not unlike a long Reed, being hollow, and divided by Knots into Joints, but very different in other reſpects, it being much bigger, ſmoother, harder and ſtronger; they only uſe the ſecond Skin of the Bark, which is ſoft and white, which they bruiſe with clear Water: The Frames which they make uſe of to take up this Matter are long and broad, ſo that there are Sheets ten or twelve Foot long, and ſometimes more; they dip every Sheet of Paper into Allum-water, which is uſed inſtead of Glue, and is what they call *fan* Paper, becauſe *fan* in *China* ſignifies Allum; this Allum hinders the Paper from ſinking, and gives it ſuch a Luſtre that one would think it was ſilver'd over, or varniſh'd: This Paper is white, ſoft, and ſmooth, without having the leaſt Roughneſs to ſtop the Pencil, or ſeparate the Hairs: As it is made of the Bark of a Tree it cracks more eaſily than that of *Europe*; it is apt to take Moiſture, the Duſt ſticks to it, and by degrees the Worms get into it, if proper care be not taken to preſerve it; to prevent theſe Inconveniencies it is neceſſary to beat the Books often and expoſe them to the Sun.

Beſides the Paper, which is made of the Bark of Trees, there is ſome made of Cotton, and this is the whiteſt, fineſt, and moſt uſed; it is not ſubject to the Inconveniencies which I juſt now mentioned, for it keeps as well, and as long as the *European* Paper.

What I have now mention'd in general of the *Chineſe* Paper will be ſtill confirm'd by the exact Account which I am entering upon, and in which I ſhall inſert nothing but what is extracted from a *Chineſe* Work, which was publiſhed under the preſent Dynaſty; it is a curious Collection, and eſteem'd amongſt the Learned; it treats of the Invention of the *Tchi*, that is of

Paper,

Paper, of what Matter it is made, of its Qualities, of its Shape, and of the different Sorts which they make.

The *Chineſe* Author at the firſt ſays that this Invention is very ancient, but he confeſſes that he does not know preciſely in what Century to place its Original: In former Ages the Characters *Kien* and *Tſe*, which they made uſe of inſtead of *Tchi* to ſignify the Stuff on which they wrote, confirm by their Shape what this Author relates, namely that in thoſe times, after having, as it were, poliſh'd and render'd the little pieces of *Bamboo* more limber by the help of the Fire, nevertheleſs without taking the Rind off, they delineated Letters thereon with a fine Graver; theſe little Plates, threaded one after the other, made a Volume; it was laſting, and capable of withſtanding the Injuries of the Weather, but it was cumberſome and unfit for uſe.

They had then recourſe to another Method: It is certain that ever ſince the Dynaſty of the *Tſin* before Chriſt, and by conſequence under the following Dynaſty of the *Han*, they wrote upon pieces of Silk or Linen; it is upon that account that the Letter *Tchi* is ſometimes compoſed of the Character *Se*, which ſignifies Silk, and ſometime of the Character *Kin*, which is Linen; they cut the piece of Silk or Linen bigger or leſſer, according to the Shape which they had a mind the Book ſhould be in.

At length, in the Year 95 of the Chriſtian Æra, under the *Tong han*, that is under the *Han* who had removed their Court into a more Eaſterly Province than the *Han* their * Predeceſſors, a great Mandarin of the Palace, whoſe Name was *Tſai lun*, invented a

* *The* Si han *kept their Court at* Si ngan fou, *the Capital of the Province of* Chen ſi; *the* Tong han *removed it to* Lo yang, *or* Ho nan fou, *a City in the Province of* Ho nan.

better ſort of Paper under the Reign of *Ho ti*, which was called *Tſai heou tchi*, Paper of the Lord *Tſai*.

This Mandarin made uſe of the Bark of different Trees, and of old worn-out pieces of Silk and Hempen Cloth, by conſtant boiling of which Matter he brought it to a liquid conſiſtence, and reduced it to a ſort of thin Paſte, of which he made different ſorts of Paper; he alſo made ſome of the Knots of Silk, which they called Flaxen Paper: Soon after the Induſtry of the *Chineſe* brought theſe Diſcoveries to perfection, and found out the Secret of poliſhing the Paper, and giving it a Luſtre.

Another Book, intituled, *Sou y kien tchi pou*, which treats of the ſame Subject, ſays that in the Province of *Seu tchuen* the Paper is made of Hemp.

Kao tſong, the third Emperor of the great Dynaſty of the *Tang*, cauſed an excellent Paper to be made of Hemp, on which all his ſecret Orders were wrote; but in the Province of *Fo kien* it is made of ſoft *Bamboo*; in the Northern Provinces they make it of the Bark of the Mulberry-trees; in the Province of *Tche kiang* it is made of the Straw of Wheat or Rice; in the Province of *Kiang nan* it is made of the Skin that is found in the Cods which the Silkworms ſpin, they call it *Lo ouen tchi*; it is fine, ſmooth, and fit for Inſcriptions and Cartridges. Laſtly in the Province of *Hou quang* is the Tree *Tchu*, or *Ko tchou*, which furniſhes the principal Material for Paper.

In ſpeaking of the different ſorts of Paper he mentions a ſort of which the Sheets are three, and ſometimes five *Chineſe tchang* in length, (a *tchang* is ten Foot long:) He mentions thoſe who have found the Secret of dying it of different Colours, and particularly he treats of the manner of ſilvering it, without uſing any Silver; it is an Invention, the Honour of which is given to the Emperor *Kao ti* of the Dynaſty of *Tſi*.

I will

I will treat of it presently: He has not omitted the Paper of *Corea*, which is made, as he says, of the Cods which the Silkworms spin, and he relates that it was in this Paper that the *Coreans* paid their Tribute to the Emperor, even from the seventh Century under the Government of the *Tang*.

What I have mentioned here plainly proves that the Invention of Paper in *China* is of great Antiquity: *Choue ouen*, a *Chinese* Author, who wrote in the time of the *Han*, relates that in the earliest Ages there was a Method known of making a sort of Paper of the Knots of Silk and Cotton, which they could not wind off, nor spin; this Secret was partly lost during the Revolutions of the State, and probably was not recovered till under the Dynasty of the *Tsin*.

It is certain that the *Chinese* Paper is preferable to that of *Europe*, because the Sheets are made of a very great length, and being full as white is much softer and smoother; the least roughness of the Paper would be very inconvenient for the Pencils which the *Chinese* use to write with, and would render it very difficult to make some fine Strokes.

What is commonly said of the *Chinese* Paper that it is not lasting, and is apt to crack, is certainly meant of the Paper made of *Bamboo*; this is true in one Sense, for it is apt to crack when it has been ting'd with Allum, as is always done to make it fit for our use, because it would not bear our Ink without being thus prepar'd; but without this Tincture, be it ever so thin, it may be handled and folded all manner of ways without any damage.

The Consumption of Paper in *China* is so great that it is not surprizing they make it of all sorts of Materials, for besides the prodigious quantity that is used by the Learned and Students, who are almost innumerable, and to stock Tradesmens Shops, one cannot conceive how much is consumed in private Houses; one side of their Rooms is nothing but Win-

dows of Saſhes covered with Paper; on the reſt of the Walls, which are of Plaiſter, they paſte white Paper, by which means they preſerve them white and ſmooth; the Cieling is made of Frames cover'd with Paper, on which they draw divers Ornaments: If it has been juſtly ſaid that the *Chineſe* Apartments are adorn'd with that beautiful Varniſh which we admire in *Europe*, it is alſo true that in the greateſt part of the Houſes there is nothing to be ſeen but Paper; the *Chineſe* Workmen have the Art of paſting it very neatly, and it is renewed every Year.

It is only the inward Bark of different Trees which is uſed to make Paper; the *Bamboo* has this particularity, as well as the Shrub which bears Cotton, that the whole Subſtance of each is uſed by means of the following Preparations.

Out of a Wood of the largeſt *Bamboos* they chooſe Shoots of a Year's growth, which have attained the bigneſs of the Calf of a large Man's Leg; they ſtrip them of their firſt green Rind, and ſplit them into many narrow pieces of ſix or ſeven Foot long: It is obſervable that the Trunk of the *Bamboo* being compoſed of long and ſtrait Fibres, it is very eaſy to ſplit it lengthways, but very difficult to cut it acroſs: They bury theſe pieces in the Mud of ſome ſtanding Water that they may in ſome manner grow rotten, and that they may be ſoften'd by this Maceration; theſe pieces of *Bamboo* are taken out of the Mud at the end of fifteen Days, and then they waſh them in clean Water, and ſpread them in a large dry Ditch, covering them with a great quantity of Lime: In a few Days they take them out again, and having waſhed them a ſecond time they reduce them to a ſort of Threads, which they ſpread in the Sun to dry and whiten, then they throw them into great Coppers, where they are well boil'd; and laſtly they are reduced, by a proper Machine, to a ſoft Paſte.

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The *Chineſe* Author adds that, in the Mountains and uncultivated Places, they find a Plant that ſhoots in long and ſlender Branches like a Vine, the Rind of which is very ſleek and ſlippery to the Touch, which is expreſſed by its Name *Hoa ting*; it is alſo called *Ko teng*, becauſe it produces little ſouriſh Pears of a whitiſh Green, and good to eat: Its Branches, which are about as big as thoſe of a Vine, run upon the Ground, or twine about Trees: According to our Author they make uſe of it in the following manner:

They take ſeveral Branches of this Plant, which they ſoak in Water four or five Days, when there comes out of it an unctuous and ſizy Juice reſembling a ſort of Glue or Gum; they mix this gummy Water with the Matter of which the Paper is made, nearly in the ſame manner as Painters temper their Colours, care being taken not to put in too much or too little, which Medium Experience teaches. Perhaps for want of *Ko teng* the Berries of Miſleto might be uſed, which are naturally viſcous, or the inward Bark of Holley, which being rotted and beat in a Mortar becomes Bird-lime.

When they have mix'd the Juice of the *Ko teng* with the *Bamboo*, beaten in ſuch a manner that it is like a thick clammy Water, they pour this Water into large and deep Reſervoirs, which are made of four Walls breaſt high, the ſides and bottom are cover'd with ſo good a Cement that the Liquor cannot run out, nor ſoak in; then the Workmen, ſtanding at the ſides of the Reſervoir, take up with their Moulds the ſurface of the Liquor, which almoſt inſtantly becomes Paper: Doubtleſs the mucilaginous and ſticky Juice of the *Ko teng* binds the Parts, and very much contributes to make the Paper ſo ſmooth, ſoft, and gloſſy, which Qualities the *European* Paper has not when firſt made.

The Frame which holds the Mould is eaſily taken to pieces, or rais'd, or lower'd; the Mould, which is

uſed to take up the Sheets of Paper, is not made of Wire as thoſe of *Europe*, but of Threads of *Bamboo*; they are little thin Slips, which they draw ſeveral times through Holes made in a Plate of Steel, by which they make them as fine as Wire; then they boil it in Oil that the Moulds may enter lightly into the Water, and not ſink deeper than is requiſite to take up the Sheets of Paper.

When they would make Sheets larger than ordinary the Reſervoir and Mould muſt be in proportion; they fix up a Pulley, through which there run ſeveral Strings, the Motion of which muſt be extremely free; theſe Strings ſuſtain the Frame, and juſt as they take it up the Workmen, placed on the ſide of the Reſervoir, help to take the Sheet off working in a regular manner.

The *Chineſe* Author mentions a way of drying the Sheets juſt made: There muſt, *ſays he*, be a hollow Wall built, the ſides of which muſt be well whiten'd; at one end of which they contrive an Opening, and by means of a Pipe convey in the Heat of a neighbouring Furnace; at the other end there muſt be another Paſſage to let out the Smoak: By the help of this ſort of Stove they dry the Sheets of Paper almoſt as faſt as they are made.

Beſides the Paper which is made of *Bamboo* there are other ſorts made in *China*, which are better and more common; they uſe many other Trees, eſpecially thoſe which have the moſt Sap, as for inſtance Mulberry-trees, Elms, the Body of the Shrub which produces Cotton, Hemp, and many other ſorts of Trees, the Names of which are unknown in *Europe*: Firſt of all they ſcrape off lightly the outſide Bark of the Tree, which is greeniſh; then they take off the inward Rind in very long thin Slips, which they whiten in Water, and in the Sun; afterwards they prepare it in the ſame manner as the *Bamboo*.

But the Paper which is the moſt uſed is that which is made of the inward Rind of the Tree called *Tchu kou*, otherwiſe *Kou chu*, therefore this Paper is called *Kou tchi*; its Branches being broke the Bark peels off in long Slips like Ribbands; its Leaves reſemble thoſe of a wild Mulberry-tree, but its Fruit is more like that of the Fig-tree; this Fruit has no Stalk; if it is pluck'd, before it is perfectly ripe, a ſort of milky Juice drops from the Place where it grew to the Branches: It agrees in many things with the Fig and Mulberry-tree, therefore might be thought a ſort of Sycomore, but it is more like a kind of Strawberry-tree, call'd *Adrachne*, which is of a moderate height; the Bark of it, which is ſmooth, white, and glittering, cracks in Summer for want of Moiſture: The Tree *Tchu kou* grows upon Mountains, and in ſtony Places, after the ſame manner as the Strawberry-tree.

The *Chineſe* Herbal gives Inſtructions for raiſing the Tree *Tchu kou*, that it may afford a great quantity of good Bark, and come to the Perfection which is requiſite for making of Paper. You muſt, *ſays he*, at the Vernal Equinox take the Kernel of this Tree, and having waſh'd it mix it with the Seed of *Seſamum*, which the *Portugueſe* call *Gergelin*, and ſcatter it about on the Ground; the *Gergelin* will ſprout out with the firſt Shoots of the Tree *Tchu kou*, but you muſt not cut it neither in the Autumn nor the Winter, you muſt ſtay till the next Spring; then they ſet Fire to the Field, and that very Year the Plants of *Tchu kou* will increaſe conſiderably: At the end of three Years it is fit to cut, and to make Paper of.

To harden the Paper and make it bear Ink the *Chineſe* dip it in Allum-water; the Paper thus prepared is called by the *Europeans Fan-paper*, becauſe the *Chineſe* Word *Fan* ſignifies Allum. This is their Method of doing it; they take ſix Ounces of Fiſh-Glue very white and clean, cutting it very ſmall, and throwing it into twelve Porringers of clean Water,

which they afterwards boil; they beat it all the while that there may be no Lumps; when the whole is reduced to a liquid Subſtance they throw into it three quarters of a Pound of white and calcin'd Allum, which they melt and incorporate with it; this Mixture is pour'd into a great wide Baſon, acroſs which they lay a ſmall ſmooth round Stick; after they have faſten'd the end of every Sheet in a cleft Stick they dip the Sheet gently, preſently drawing out that which is wetted by ſliding it over the round Stick: When the whole Sheet has paſs'd ſlowly through this Liquor, which makes it whiter and ſtronger, the long Stick that holds the Sheet at the end is ſtuck in a Hole in the Wall, where the Sheet hangs to dry. This is all the Secret which the *Chineſe* have to give their Paper Body, Whiteneſs and Luſtre: A *Chineſe* Author ſays that this Secret came from *Japan*.

It is a proper Place here to mention another Secret, which the *Chineſe* have of ſilvering Paper with a very little Charge, and without uſing Leaf-Silver: Take ſeven *Fuen* or two Scruples of Glue made of Neat's Leather, three *Fuen* of white Allum, and half a Pint of clear Water, ſimmer this over a ſlow Fire till the Water is conſum'd, that is till there riſes no more Steam, care being taken to keep this Mixture very clean; then they ſpread upon a ſmooth Table ſome Sheets of the Paper which is made of the Cotton-tree, and is call'd *Se lien tchi*, giving it two or three Lays of the Glue with a Pencil. It is eaſy to perceive when this Liquor is applied in a proper Conſiſtence, and does not run; if it does not lie even there muſt be another Lay. Laſtly they take Powder of Talc, prepared in the manner which I ſhall preſently explain, which they ſift through a fine Sieve, ſpreading it evenly upon the Sheets prepared as above; then they hang the Sheets in the Shade to dry, after which they lay them again upon the Table, and rub them gently with clean Cotton to take off the ſuperfluous Talc, which

they

they uſe again for this purpoſe: This Powder may be uſed by only tempering it with Water, mixt with Glue and Allum, to draw any Figures at fancy upon the Paper.

Though I have only mention'd that Paper which is made of the Cotton-tree, it muſt not be underſtood but that all ſorts of Paper may be ſilver'd if they are ſmooth, and if Talc is made uſe of prepar'd in the following manner.

Take fine Talc that is tranſparent and white as Snow, (Talc comes from the Province of *Se tchuen*, that which is brought by the *Muſcovites* is the beſt; the *Chineſe* call this Mineral *Yun mou tche*, which is, *the Stone pregnant with Clouds*, becauſe every Flake which they break off is a kind of a tranſparent Cloud.)

When you have made choice of the beſt Talc it muſt be boil'd in Water about four Hours; after it is taken off the Fire it muſt be left in the Water a Day or two, then take it out, waſh it well, put it into a Linen Bag, and break it to Pieces with a Mallet: To ten Pound of Talc thus broken add three Pound of white Allum, all this is ground in a little Hand-Mill, and afterwards ſifted through a Silk Sieve, this Powder muſt be put into Water juſt boil'd up. When the Powder is quite ſettled the clear is pour'd off, the Matter which ſettles at the Bottom being ſet in the Sun makes a Maſs, which muſt be pounded in a Mortar to the fineſt Powder; this Powder muſt be ſifted again, and then us'd as before explain'd.

In finiſhing this Article I muſt not forget to mention a pretty remarkable Manufacture, which is carry'd on at the outward Part of one of the Suburbs of *Peking*, where they renew old Paper, that is to ſay theſe Workmen get together all the old Paper they can find, of which they make new; it matters not whether the Paper has been wrote upon, or whether it has been paſted upon Frames or againſt the Walls,

or

or ſerved for other purpoſes; all is uſeful, and they get it out of the Provinces at a low rate.

Theſe Workmen occupy a pretty long Village, the Houſes of which are built againſt the Burying-places, every Houſe has an Incloſure of Walls that are well whiten'd; here in each Houſe there are great Heaps of old Paper; if there happens to be a pretty deal of fine Paper amongſt theſe Heaps they ſort it: They put theſe Pieces of old Paper into great Baskets, and carry them near a Well upon a little paved Place which has a ſmall Deſcent, here waſhing it, with all their Strength they rub it with their Hands, and trample on it with their Feet to get it clean, and reduce it to a ſhapeleſs Maſs, then they boil it, and after having beaten it till it is fit to make Paper, they pour it into a Reſervoir. The Sheets of this Paper are of a middle Size; when they have taken up a pretty large Pile they carry it into the neighbouring Encloſure, where, ſeparating each Sheet with the Point of a Needle, they fix them when they are wet againſt the Wall, which is very ſmooth and white; as ſoon as the heat of the Sun has dry'd all the Sheets, which it does in a very little time, they take them off and put them together.

The Invention of Paper had been of little uſe to the *Chineſe*, if they had not at the ſame time invented a ſort of Ink fit to draw their Characters upon it. The Ink they uſe is made of Lampblack, which they get by burning ſeveral Sorts of Matter, but chiefly Fir-wood or Oil; they mix Perfumes with it to correct the ſtrong and noiſome Smell of the Oil; they bind theſe Ingredients together till they come to the conſiſtence of a Paſte, which they put into various Moulds; theſe Moulds are well wrought, and print various ſorts of Figures upon the Paſte. The beſt Ink is made at *Hoei tcheou*, a Town in the Province of *Kiang nan*; there are many things to be obſerved in the making it, and it has ſeveral degrees of Goodneſs,

neſs, according to which it is dearer or cheaper; the *Europeans* have endeavoured to counterfeit this Ink, but without Succeſs; Painters, and thoſe who delight in Drawing, know how uſeful it is for their Sketches, becauſe they can give it any degree of Shade; they alſo in *China* make uſe of a red Ink, but this is little uſed except for Titles of Books. In ſhort every thing which relates to Writing is ſo highly eſteem'd by the *Chineſe*, that the Workmen employ'd in making the Ink are not look'd upon as following a ſervile and mechanical Employment.

The ſame Author, which I have juſt now quoted in the Article of *Chineſe* Paper, and from whom I take what I am now going upon, affirms that Ink has been invented time out of mind, but that it was many Years before it attain'd its preſent Perfection.

At firſt they uſed to write with a black Earth, and indeed the Character *me*, which ſignifies Ink, has in its Compoſition at the Bottom the Character *tou*, which ſignifies Earth, and at the Top that of *he*, which ſignifies Black. According to ſome they got a black Juice out of this Stone; others ſay that after having wetted it they rubb'd it upon Marble, and thus made a black Liquor; others again that it was calcin'd, and after being reduc'd to a fine Powder they made Ink.

Laſtly, according to our Author, the uſe of this is ſo ancient that the famous Emperor *Vou vang*, who flouriſh'd 1120 Years before the Chriſtian Æra, took from hence this moral Reflection: "*As the Stone* Me, *which they make uſe of to blacken the ingrav'd Letters, can never become white, ſo a Heart defil'd with Impurity will always retain its Blackneſs.*

Under the firſt Emperors of the Dynaſty of *Tong*, that is about the Year 620 of the Chriſtian Æra, the King of *Corea* ſending his annual Tribute to the Emperor of *China* preſented him with ſome Pieces of Ink, which were made of Lampblack gathered by burning

burning old Pine-trees; this Lampblack was incorporated with the Size made of Hartſhorn to give it a Conſiſtence. This Ink had ſuch a Luſtre that it made it look like a Lay of Varniſh.

This raiſed an Emulation in the *Chineſe*; they endeavour'd to imitate the Art of the *Coreans*, and ſucceeded after ſeveral Trials, but they did not attain the Perfection deſired till near the end of the ſame Dynaſty, about the Year 900 of *Jeſus Chriſt*, for about that Time they firſt made the fine Ink which is uſed at preſent.

In the Year 1070 of the Chriſtian Æra, under the Reign of *Chin tſong*, they made a further Improvement in Ink, which was called Imperial, *Yu me*, becauſe it was uſed in the Palace. The Lampblack in this Ink coſt more, and was much finer than before, it was not made by burning Pine-trees as formerly, but by burning Oil in Lamps, the Smoke was gather'd by a brazen Concave, which condenſing the Smoke made the Lampblack deſir'd; in making it up they added a little Musk to give it a pleaſant ſmell.

My Author does not ſay what Oil was uſed, or how they contriv'd to get the moſt Lampblack from the Oil, and of the beſt Qualities, for all which there are certain Rules to be obſerved, probably they made uſe of the Oil of Gergelin: Olive Oil, or the Oil of Walnuts, which are not uſed in *China*, would certainly do better.

Another *Chineſe* Book, intitled *The Method of making Ink*, gives a Receipt to make a good Sort, in which there are ſome Ingredients which cannot eaſily be known in *Europe*.

1. Take ten Ounces of Lampblack made from Pines.
2. Of the Plants *Ho hiang*, and *Kan ſuang*.
3. Add Juice of *Ginger*.
4. Of the Pods or Shells call'd *Tchu hia tſar ko*.

Boil

Boil these four Ingredients in Water; when the Virtues of the Vegetables are extracted the Liquor must be strain'd off: This Liquor, thus thicken'd, being settled and clarified, must be set again on the Fire to give it the Consistence of a Paste, and in every ten Ounces of this Mixture there must be dissolv'd four Ounces of the Glue call'd *O kiao*, in which there have been incorporated three Leaves of Gold, and two of Silver: When all these Ingredients are thus prepared, they then mix with them the ten Ounces of Lampblack to give it a Body; this Composition must be beat a long while with a Spatula. Lastly they put it into Moulds to make it into Cakes, soon after they bury the Ink in cold Ashes, where it remains five Days if in the Spring, three in Summer, seven in Autumn, and ten in Winter, and this is the last Operation it goes through.

This Intelligence is but imperfect, because it is difficult to find out what these Plants are by the *Chinese* Names. One of our Missionaries has sent me his Conjectures concerning them, which may help to discover them, if there are any such in *Europe*, or at least to substitute others in their place capable of giving a Body, a good Scent, and Lustre to the Ink.

1. According to the *Chinese* Dictionaries *Ho hiang* is an aromatick medicinal Plant, it has the intrinsick Qualities of the *Sou ho*, another Plant from which they extract a sort of Oil which is sold at *Peking*, and which the Merchants often mix with the Balsam of *Peru* to augment the Quantity. This Oil extracted from the *Sou ho* seems to be the Liquid *Storax*, which is a viscous Matter of a greyish Colour, of a strong aromatick Odour, and which has the Consistence of a thick Balsam.

2. The *Kan sung* is a Plant which is mix'd in divers Compositions of Perfumes; it is of a temperate Nature, and agreeable to the Taste, for so the Name *Kan* denotes; its Leaves are very fine, and of a close Contexture;

texture; moreover this Plant is an excellent Remedy for the Colic, and other Diſorders in the Bowels.

3. *Tſu ya* is ſo call'd, becauſe the Fruit of this Shrub very much reſembles a Boar's Tusk: They add to this the two Characters *Tſao ko*, which ſignify a ſort of black Horn; this would induce one to take it for the Fruit of the *Carob* or Locuſt-tree, the ſhape of which reſembles a Horn, and is of a dark red Colour; but the *Chineſe* Fruit is not ſo long as that of the Carob-tree, and inſtead of being flat is almoſt round, full of little Cells, containing a pappy Subſtance of a ſharp and unpleaſant Taſte.

4. Inſtead of the Glue *O kiao*, which is made with the Skin of a Black Aſs, and with a particular Water which is found only in one Place of the Province of *Chan tong*, another ſort of ſtrong Glue may be us'd, as for inſtance that which we call *Taurina*.

5. The Bed of cold Aſhes, in which they bury the Ink newly made, ſerves to extract from it all that the Glue might leave in it too hard or binding.

I add to this firſt Receipt another eaſier and ſhorter taken from the *Chineſe*, and which will perhaps ſuffice to make the Ink of a good Black, which is look'd upon as an eſſential thing.

Burn Lampblack in a Crucible, and hold it over the Fire till it has done ſmoaking, burn in the ſame manner ſome Horſe-cheſnuts till there does not ariſe the leaſt Vapour of Smoak (they certainly mean the Fruit of the Horſe-cheſnut-tree, or the Juice of the Tree made into Cakes, which comes from *Lea tong*:) diſſolve ſome Gum-Tragacanth, and when the Water, in which the Gum is diſſolved is of a proper Conſiſtence, add to it the two Materials abovementioned, ſtir all together with a Spatula, and then put this Paſte into Moulds; care muſt be taken not to put too much of the Horſe-cheſnut, which would give it a violet Black.

A third

A third Receipt, much plainer, and more eaſy to be put in practice, has been communicated to me by *P. Contancin*, who had it from the *Chineſe* who knew as much as could be expected, for it muſt not be ſuppoſed that the ingenious Workmen diſcover their Secret; on the contrary they take the greateſt care to conceal it even from thoſe of their own Nation.

Put five or ſix lighted Wicks into a Veſſel full of Oil; put upon this Veſſel an Iron Cover made in the ſhape of a Funnel, which muſt be ſet at a certain diſtance that it may receive all the Smoak; when it has receiv'd enough take it off, and with a Gooſe's Feather gently bruſh the bottom, letting the Soot fall upon a dry and ſtrong Sheet of Paper; this is what makes a fine and ſhining Ink; the beſt Oil makes the moſt ſhining Black, and by conſequence the moſt eſteem'd and deareſt Ink: The Lampblack which does not fall off with bruſhing, and which ſticks very faſt to the Cover, is coarſer, and makes an ordinary ſort of Ink, and muſt be ſcrap'd off into a Diſh.

After having in this manner taken off the Lampblack they beat it in a Mortar, mixing with it Musk, or ſome ſweet-ſcented Water, with a thin Size to unite the Particles: The *Chineſe* commonly make uſe of a Size, which they call *Nieou kiao*, made of Neat's-Leather; when this Lampblack is brought to a ſort of Paſte they put it into Moulds, which are made in the ſhape that they deſign the Sticks of Ink ſhould be in; they ſtamp upon them, with a Seal made for that purpoſe, Characters or Figures in blue, red, or in gold, drying them in the Sun or in the Wind.

It is affirm'd that in the City of *Hoei tcheou*, where the moſt eſteemed Ink is made, the Merchants have great numbers of little Rooms where they keep lighted Lamps all Day; every Room is diſtinguiſh'd by the Oil which is burnt in it, and of conſequence by the Ink which is made therein.

Never-

Nevertheleſs many of the *Chineſe* believe that the Lampblack, which is gather'd from the Lamps in which they burn Oil of Gergelin, is only us'd in making a particular ſort of Ink, which bears a great Price; and, conſidering the ſurpriſing Quantities which are vended at a cheap rate, they muſt uſe ſome more common and cheaper combuſtible Materials.

They ſay that the Lampblack is extracted immediately from old Pines, and that in the Diſtrict of *Hoei tcheou*, where the beſt Ink is made, they have Furnaces of a particular Structure to burn theſe Pines, and to convey the Smoak thro' long Pipes into little Cells ſhut up very cloſe, and whoſe inſides are hung with Paper; the Smoak being convey'd into theſe Cells cleaves on all ſides to the Walls and Cieling, and there condenſes itſelf; after a certain time they open the Door, and get a great deal of Lampblack; at the ſame time as the Smoak ſpreads itſelf in the Cells, the Roſin which comes out of them runs through other Pipes, which are laid even with the Ground.

It is certain that the good Ink, of which there is a great Vent at *Nan king*, comes from the Diſtrict of *Hoei tcheou*, and none that is made elſewhere is to be compared with it; perhaps the Inhabitants of this Part are Maſters of a Secret which is hard to find out, and perhaps the Soil and Mountains of *Hoei tcheou* furniſh Materials more proper for making good Lampblack than any other Place; there is a great number of Fir-trees, and in ſome Parts of *China* theſe Trees afford a Roſin much more pure, and in greater Plenty than our Firs in *Europe*; there are at *Peking* ſome pieces of Fir-wood which came from *Tartary*, and have been us'd for above theſe ſixty Years, which in the hot Weather ſhed a great Quantity of big Drops of Roſin like yellow Amber.

The

The Nature of the Wood, which is burnt, very much contributes to the Goodneſs of the Ink: The ſort of Lampblack which is got from the Furnaces of Glaſs-houſes, and which the Painters uſe, may perhaps be the propereſt to make *Chineſe* Ink.

As the Smell of the Lampblack would be very noiſome, if they have a mind to ſave the Charge of Musk which they moſt commonly mix with it, they may burn Perfumes in the little Cells, the Odours of which mix with the Soot hanging on the Walls like Moſs and little Flakes, and the Ink which they make thereof has no ill Scent.

The ſame *Chineſe* Author, whom I have quoted, makes divers Obſervations which I muſt not omit.

1. If you would diſtinguiſh the different degrees of goodneſs of Ink newly made, take a Veſſel that has been varniſh'd with the fineſt Varniſh, called *Ysouan kouang tſi*; having wetted the ends of the ſeveral pieces of Ink rub them upon the varniſh'd Veſſel; when the Proofs are dry hold the Veſſel to the Sun, and if you ſee that the Colour of the Ink is intirely like that of the Varniſh, this is the fineſt Ink; it is much inferior if the Black is of a bluiſh hue, but if it is aſh-colour'd it is the worſt ſort.

2. The way to preſerve the Ink from ſpoiling is to keep it in a cloſe Box, in which muſt be put ſome perfectly ripe Mugwort; but above all it muſt never be expos'd to the heat of the Sun, for it will make it crack and fall in pieces.

3. They ſometimes keep in a Cloſet, for a Curioſity, Sticks of Ink finely adorned and gilded; and if any one of theſe Sticks happens to break the way to join the two Pieces together, ſo that there ſhall be no Marks of its being broke, is as follows; make uſe of the ſame Ink, reduce it into a Paſte upon the Marble, then rub the broken Pieces with it, and ſqueeze them together, leaving the Stick of Ink a whole Day

without touching it, when you will find it as whole and firm as ever.

4. Before they temper the Ink upon the Marble, in order to write with it, the Marble muſt be well waſh'd that nothing of the Ink us'd the Day before may remain upon it, for that would foul the Marble which they make uſe of, and the freſh Ink; it muſt not be waſh'd either with hot or cold Water, but with Water which has been boil'd and grown cold again: The beſt and the moſt proper Stones for preparing the Ink are called *Touanche*.

5. When the Ink is old it is never uſed for Writing, but it is accounted by the *Chineſe* an excellent Medicine in the Bloody-Flux and in the Convulſions of Children; they ſay that by its Alkali, which naturally abſorbs acid Humours, it ſweetens the Acidity of the Blood: The Doſe for grown Perſons is two Drachms in Water or Wine.

The *Chineſe* neither write with Pens like the *Europeans*, nor with Canes or Reeds like the *Arabians*, nor with a Crayon like the *Siameſe*, but with a Pencil made of the Hair of ſome Animal, eſpecially of Rabbets, which is the ſofteſt: When they write they have upon the Table a little poliſh'd Marble, made hollow at one end to hold Water; they dip their Ink in it, and rub it upon that Part of the Marble which is plain, and according as they lean, more or leſs upon the Ink when they rub it, it becomes more or leſs black.

When they write they do not hold the Pencil obliquely as Painters do, but perpendicularly, as if they would prick the Paper; they write from the top to the bottom, and begin like the *Hebrews* from the right to the leſt, ſo that the End of our Books is the Beginning of theirs.

The Students delight in keeping their Marble, Pencils, and Ink very neat, and plac'd in order; they give

give the Pencil, Paper, Ink, and the little Marble, the Name of *Sſeë pao*, which ſignifies the four precious things.

There are in *China* a prodigious number of Books, becauſe the Art of Printing has been known among them time out of mind, which has been diſcovered in *Europe* but of late Years; but it is very different from that of *Europe*.

As our Alphabet conſiſts but of a few Letters, which by different Combinations can make the largeſt Volumes, there is no need of caſting a great number of Characters, ſince thoſe which were uſed for the firſt may be uſed again for the ſecond Sheet: On the contrary the number of *Chineſe* Characters being almoſt infinite, it is impoſſible to caſt ſo prodigious a number, and if they were made the greateſt part would be of very little uſe.

This is then their way of Printing: They get their Work tranſcribed by a good Writer upon a fine, thin and tranſparent Paper; the Ingraver paſtes every Sheet upon a Plate of Apple or Pear-tree Wood, or of any other if it is but hard and ſmooth, and with a Graver follows the Traces, and carves out the Characters by cutting down the reſt of the Wood; ſo he makes as many different Plates as there are Pages to print, working off as many Copies as are required, and at any time more may be work'd off without compoſing anew; there is not much time loſt in correcting the Proofs, ſince as the Graver works from the Copy, or Original of the Author, he cannot poſſibly make any Errors if the Copy itſelf is right.

This manner of Printing is convenient, becauſe they print the Sheets as they ſell them, and do not run the Riſque, as in *Europe*, of ſelling but half the Copies. Moreover, after having taken 30000 or 40000 Copies, they can eaſily retouch the Plates, and make them ſerve for many more Impreſſions.

They can print Books in all ſorts of Languages as well as the *Chineſe:* The Beauty of the Character depends upon the Hand of the Copyiſt; the Skill of the Engravers is ſo great that it is not eaſy to diſtinguiſh that which is Printed from the Written Copy, ſo that the Impreſſion is good or bad, according to the ability of the Writer employ'd; this muſt be underſtood of our *European* Characters, which are ingrav'd and printed by the *Chineſe*; as for the *Chineſe* Characters, which are engrav'd, the Engraver often corrects the Defects of the Writer.

Nevertheleſs the *Chineſe* are not ignorant of the Manner of Printing in *Europe*; they have moveable Characters like ours, the only difference is that ours are of Metal, and theirs of Wood: It is with theſe that they amend every three Months the State of *China*, which is printed at *Peking:* They ſay that at *Nan king* and *Sou tcheou* they print in this manner ſome little Books, as neatly and as well as thoſe which are engrav'd by the beſt Hands: This is credible becauſe it only requires a little more Pains and Care.

In urgent Affairs, as when an Order comes from Court which contains many Articles, and which muſt be printed in one Night, they have another Method of Engraving: They cover a Plate with yellow Wax, and trace out the Characters with a ſurprizing quickneſs.

They uſe no Preſs as we do; the Plates which are made of Wood, and the Paper which has not been dipt in Allum, would not bear it; but when once the Plates are engrav'd, the Paper cut, and the Ink in readineſs, one Man with his Bruſh, and without fatiguing himſelf, may work every Day near ten thouſand Sheets.

The Plate which is uſed muſt be ſet level and firm; they have two Bruſhes, one harder than the other, which are to be held in the Hand, and which may be

uſed

uſed at both ends of the Handles; they dip one a little in the Ink, and rub the Plate with it, but ſo that it may not be too much nor too little moiſt'ned; if it was too much the Letters would be blotch'd; if too little the Characters would not print: When the Plate is once in order they can print three or four Sheets without dipping the Bruſh in the Ink.

The other Bruſh muſt paſs gently over the Paper, preſſing it down a little that it may take up the Ink; this is eaſily done, becauſe not being dipt in Allum it quickly imbibes it: You muſt paſs the Bruſh over the Sheet more or fewer times, and preſs upon it according as there is more or leſs Ink upon the Plate: This Bruſh muſt be oblong and ſoft.

The Ink which they uſe for Printing is a Liquid, and is much more ready than that which is ſold in Sticks: It is made of Lampblack well beaten, and expoſed to the Sun, and then ſifted through a Sieve; the finer it is the better; it muſt be tempered with *Aqua vitæ* till it comes to the conſiſtence of Size, or of a thick Paſte; care muſt be taken that the Lampblack may not clod.

After this it muſt be mixed with Water till it comes to a proper Conſiſtence, neither too thick nor too thin. Laſtly to hinder it from ſticking to the Fingers they add a little Glue, of that ſort I believe which the Joyners uſe, melting it over the Fire, and pouring on every ten Ounces of Ink about an Ounce of Glue, which they mix well with the Lampblack and *Aqua vitæ* before they are tempered with the Water.

They print but on one ſide, becauſe their Paper is thin and tranſparent, and would not bear a double Impreſſion without confounding the Characters; hence it is that every Leaf of the Book is folded, the Fold being at the Edge of the Book, and the Opening at the Back, where they are ſown together; ſo that their

Books

Books are cut at the Back, whereas ours are cut on the Edges; and to put them together there is a black Line drawn upon the Folds of the Sheets, which directs to place them right, as the Holes made by the Points in our printed Sheets direct the Binder how to fold them that the Pages may anſwer each other.

They cover their Books with a neat ſort of Paſteboard, or elſe with fine Sattin, or flower'd Silk, which does not coſt much; ſome Books are covered with red Brocade, with gold and ſilver Flowers: Though this Method of Binding is much inferior to ours, it is nevertheleſs neat and convenient.

The End of the Second Volume.